

ईशोपनिषत्



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As I had mentioned earlier we will take ईशावस्योपनिषत् for our study. The word उपनिषत् has two meanings. One is the primary meaning of the word उपनिषत् and the second is secondary meaning of the word. The primary meaning of the word is ब्रह्मविद्या or Self-knowledge which is in the form of अन्तःकरण वृत्ति otherwise known as वृत्ति ज्ञानम्. So the primary meaning of the word उपनिषत् is Self-knowledge which take place in the mind in the form of an अन्तःकरण वृत्ति as a result of the pursuit of the knowledge. Therefore, उपनिषत् is an internal mental phenomenon. In संस्कृत, ब्रह्मविद्या. And this Self-knowledge or ब्रह्मन् knowledge is called by the name उपनिषत् based on its twofold function. Self-knowledge is called by the name उपनिषत् based on its twofold function which is indicated in the very name itself. The word उपनिषत् is split into two portions to reveal these two functions. The first portion is उपनि which reveals the first function of the knowledge and the second portion is सत् which reveals the second function of the knowledge. So उपनि is function number one and सत् is function number two.

What is the meaning of the word or the portion उपनि? उपनि means that which combines together, that which joints together, a combiner is called उपनि. And the Self-knowledge is called उपनि because of its function of combining two

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things. Once you say Self-knowledge is उपनि because of its function of combining two things, naturally the question will be which two things are combined, united, joined or merged. We answer जीवात्मपरमात्मा combiner. So Self-knowledge is called उपनि because it combines, joins together जीवात्मा and परमात्मा. Now the next question is how can any knowledge combine two things? Because any combination can happen only through an action. How can any knowledge combine two things? Suppose you want to prepare coffee. You have the knowledge of milk, knowledge of decoction and knowledge of sugar. Can the mere knowledge combine these three things? Never. But only by an action, a process we can combine. How can you call knowledge a combiner of two things? For that we answer, knowledge can combine, fortunately for us, because the separation between जीवात्मा and परमात्मा is notional, is a misconception born out of ignorance. The separation or the distinction or the division between जीवात्मा and परमात्मा is अज्ञान जन्यम्, it is ignorance born. And therefore how do you remove a notional division? Any notional division is removed by dropping the notion. And any notion is born out of ignorance and therefore notion is dropped by dropping ignorance. So the division is dropped by dropping the notion, notion is dropped by dropping ignorance and ignorance is dropped by gaining knowledge. Therefore by gaining knowledge you drop ignorance, by dropping ignorance you drop the notion of division, once the notion is gone, division is

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gone this removal of this division is called combining, uniting, merging जीवात्मा and परमात्मा. This is the first function of knowledge. And what is the function? जीवात्मपरमात्मा union. And this is indicated by what word? उपनि. Combination function over.

Now let us come to the second function of knowledge. The second function is indicated by the word सत् and this reveals the function of destruction or termination. One is combination and another is termination, destruction. This is a second function of knowledge. And once you say it is a destroyer the question comes 'The destroyer of what?' The destroyer of what? you should not say 'Destroyer of knowledge.' The destroyer of संसार. It is the संसार terminator. This terminator is the knowledge. And the knowledge terminates what? All the संसार, राग, द्वेष, काम, क्रोध, लोभ, मोह, मद, मात्सर्य. What all problems you say all those things it will destroy in a second. Therefore, सत् means the destroyer. उपनि means the combiner.

Therefore, उपनिषत् means the combiner cum destroyer ब्रह्मविद्या, Self-knowledge. This is a primary meaning of the word उपनिषत्. And this meaning is beautifully revealed through a श्लोक,

उपनीयेममात्मानं ब्रह्मऽपास्तद्वयं पुनः । Var कृत्वाऽपास्तद्वयं
निहन्त्यविद्यां तज्जं च तस्मात् उपनिषन्मता ॥

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उपनीयेममात्मानं indicates the combining. From that only the word उपनयनम् has come because in उपनयनम् also we are combining two people. Which two people? The शिष्य and गुरु. The शिष्य is going to join the गुरुकुलम् and therefore गुरु says अहं त्वा उपनेष्ये I am taking you to myself. Thus गुरु and शिष्य are joined. So in उपनयनम् also उपनि is there and in उपनिषत् also उपनि is there. This is the primary meaning – knowledge.

Now the question is what is this secondary meaning of the word उपनिषत्? The secondary meaning is the scriptures. The secondary meaning is the scriptures especially the final portion of the वेदs, the Vedantic scriptures are also called उपनिषत्. So can you see the difference between the primary meaning and the secondary meaning? The primary meaning is the knowledge which happens inside your mind, that is called उपनिषत्. What is the secondary meaning? It is not the knowledge but it refers to the उपनिषत् मन्त्रs, the textbook, the words and sentences are called also उपनिषत्. Now when we say तैत्तिरीयोपनिषत् everybody immediately chants शीक्षां व्याख्यास्यामः । ब्रह्मविदाप्नोति परम् । etc. There the word उपनिषत् is understood as what? The text, the words and the sentences are taken as the उपनिषत्. There is it secondary meaning of primary meaning? It is secondary meaning. Then the next question is ‘How can you call the scriptures as the उपनिषत्?’ When knowledge alone can be called उपनिषत्, because knowledge alone destroy the संसार, the text will not

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destroy the संसार, how can you call the text as the उपनिषद्? If the text can destroy संसार then very advantageous if you keep that book in the house it is sufficient or else you can by heart and repeat it that is sufficient. So when the text cannot destroy संसार, how can you call the text as उपनिषद्? So we say this is called लक्ष्यार्थ. लक्ष्यार्थ is the text does not directly destroy संसार but the text produces the संसार destroying knowledge. So the मन्त्रs do not directly destroy संसार but the मन्त्रs produce the संसार destroying knowledge and therefore the मन्त्रs are also called उपनिषद्. I will give an example then it will become clear. Suppose a person says trekking on the हिमालयs is a pleasure. Himalayan trekking is a pleasure. This is called language analysis. Suppose somebody says 'Himalayan trekking is a pleasure.' Is it right or wrong? Suppose we analyze. If you really analyze this sentence it is never correct. Because Himalayan trekking is an action done by the leg, it is a physical action. It takes place where? How do we do trekking? By legs. And pleasure always belongs to what? The mind. So trekking is a leg function, pleasure is a mental function. How can any thinking person say that Himalayan trekking is a pleasure? So this you can justify only by interpreting properly. And how do you interpret? What should be the commentary? Himalayan trekking is a pleasure means Himalayan trekking is the producer of pleasure. So it is the cause of the pleasure. Similarly when you say the मन्त्रs are the उपनिषद्, how should you understand? The मन्त्रs are

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not उपनिषत् because उपनिषत् means knowledge; so मन्त्रs can never be the उपनिषत् but still they are called उपनिषत् because मन्त्रs are the producers of उपनिषत्; उपनिषत् meaning what? The संसार destroying knowledge. And thus the word उपनिषत् primarily means knowledge and secondarily it means the knowledge producing मन्त्रs.

And these मन्त्रs which are also called उपनिषत् are plenty occurring at the end portion of all the four वेदs. And since these उपनिषत्s occur at the end of the four वेदs they are also known as वेदान्त. Since they produce संसार destroy knowledge it is called उपनिषत् and since they occur at the end part of the वेदs they are also called वेदान्त. And since they produce knowledge they are also called ब्रह्मविद्या or आत्मा विद्या. These are the different words used for the same thing. Now these मन्त्रs produce the knowledge generally in the form of a dialogue between a गुरु and a शिष्य. these उपनिषत्s or these वेदान्तs which occur at the end of the four वेदs are generally in the form of dialogue between the गुरु and शिष्य. Generally, not always because ईशावास्य itself is not in the form of a dialogue. Therefore, we don't say always in the form of dialogues but generally. केन is in the form of a dialogue, मुण्डक is a dialogue and तैत्तिरीय भृगुवल्ली is in the form of a dialogue. So thus most of them are in the form of a dialogue. Now a particular dialogue or a group of dialogues put together is called one उपनिषत्. Either one dialogue or a group of dialogues put together is called one उपनिषत्. For

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example केनोपनिषत् consists of only one dialogue between गुरु and शिष्य, one गुरु and one शिष्य. मुण्डकोपनिषत् - one गुरु and one शिष्य, कठोपनिषत् - one गुरु and one शिष्य. These are all one-one dialogue between one गुरु and one शिष्य known as one उपनिषत्. Sometimes a group of dialogues put together is called one उपनिषत्. The example being प्रश्नोपनिषत्, there are six students and six dialogues put together one उपनिषत्. छान्दोग्य उपनिषत् consist of several students, several teachers, several dialogues put together on उपनिषत्. बृहदारण्यक several students, several teachers, several dialogues put together one उपनिषत्. Therefore we can say one dialogue or a group of dialogues put together is called as one उपनिषत्. And in our tradition we have got many उपनिषत्s. And they say originally there were 1180 उपनिषत्s. Can you imagine! 1180 उपनिषत्s, of which many उपनिषत्s are lost in time, we don't have and then more than 200 are preserved, of which 108 are popular, of which 10 उपनिषत्s are considered principle उपनिषत्s. And 10 उपनिषत्s are considered important because शङ्कराचार्य has written commentary on these 10 उपनिषत्s. Of course two more उपनिषत्s are added to the list, some people include श्वेताश्वतर उपनिषत् also but some people do not accept that commentary as शङ्कराचार्य's, it is a controversial one. And similarly there is another उपनिषत् known as नृसिंह उत्तर तापनीय उपनिषत् which is considered to be with a शङ्कर's commentary. So if we add these two there will be total 12 but

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generally 10 उपनिषत्s are considered to be principle. And why did शङ्कराचार्य choose these 10 उपनिषत्s? Whatever be those 10. The reason given is that these 10 उपनिषत्s are predominantly analyzed in the ब्रह्मसूत्रs. These 10 उपनिषत्s are predominantly analyzed in the ब्रह्मसूत्रs written by व्यासाचार्य. And therefore शङ्कराचार्य thought that study of these 10 उपनिषत्s will be useful if a person chooses to study ब्रह्मसूत्र. If you are not going to study ब्रह्मसूत्र then any 10 will do but if a person wants to study ब्रह्मसूत्र then the study of these 10 उपनिषत्s will be useful. We don't say that ब्रह्मसूत्रs will deal with only these 10 उपनिषत्s there are some other उपनिषत्s also कौषीतकि etc., but predominantly these 10 उपनिषत्s are discussed and therefore शङ्कराचार्य chooses to write commentary and therefore in tradition these 10 are studied and those 10 उपनिषत्s are,

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतितिरिः ।

ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

This is given in the form of a श्लोक so that we can remember. Of these 10 उपनिषत्s the first उपनिषत् enumerated is ईशोपनिषत् or ईशावस्योपनिषत् which is one of the famous उपनिषत्. And here we should remember that even though the 10 उपनिषत्s are enumerated in a particular order it does not mean that one should study these 10 उपनिषत्s in this order. Because generally people think; the ten उपनिषत्s are enumerated in what order? ईश केन कठ प्रश्न and they think that the study should be in this order. We should remember

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the study should never be in this order because even though ईशावास्य is the first in the list, it is one of the most ticklish text books to study in the beginning. The very ध्यान श्लोक is a headache and what to talk of the मन्त्रs? So if you go by simplicity we should enumerate मुण्डकोपनिषत् or कठोपनिषत् at the simplest one, there afterwards केन then there afterwards only one can think of ईशावर्योपनिषत्. That is why generally I don't include this उपनिषत् in our study and even if I include I suggest only after the study of all the other उपनिषत्s, that is why at the end of our उपनिषत् course I chose to take this text. And why do we say ईशावास्य is a little bit difficult. Not because the teaching is very deep. I won't say that the teaching is very deep because the depth is almost the same as मुण्डक केन etc., only. It is considered difficult because most of the मन्त्रs allow themselves for different interpretations. Most of the मन्त्रs can be interpreted in many different ways and therefore there are so many interpretations for ईशावास्य. In the *Advaitic* tradition itself so many interpretations are there. Even शङ्कराचार्य himself interprets certain मन्त्रs differently in different contexts. So in his commentary on ईशावास्य certain मन्त्र are interpreted and the same मन्त्र occur as a quotation in माण्डूक्य उपनिषत् ईशावास्य quotations come, in बृहदारण्यक उपनिषत् ईशावास्य quotations come. The interesting thing is शङ्कराचार्य gives three different commentaries for the same मन्त्रs. When it comes in ईशावास्य one commentary, the same मन्त्र occurring

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in माण्डूक्य a different commentary, the same मन्त्र occurring in बृहदारण्यक a third different commentary. Therefore it appears difficult or it is difficult because each मन्त्र provides itself for different interpretations. You can consider it as plus point or you can consider it as minus point, that is not my idea here, this is the nature of ईशावास्य. And therefore one should study it only after studying a few उपनिषत्s. And this ईशावस्योपनिषत् belongs to you शुक्ल यजुर्वेद. If you take the 10 उपनिषत्s the distribution is like this. There is one उपनिषत् from ऋग्वेद, two उपनिषत्s from कृष्ण यजुर्वेद, two उपनिषत्s from शुक्ल यजुर्वेद, two उपनिषत्s from सामवेद and अथर्वणवेद three उपनिषत्s are taken. So thus, from all the वेदs उपनिषत् are taken and शङ्कराचार्य has written commentary for all these 10 उपनिषत्s. Of this ईशावस्योपनिषत् belongs to शुक्ल यजुर्वेद and बृहदारण्यक उपनिषत् also belongs to शुक्ल यजुर्वेद. And ईशावस्योपनिषत् is known as मन्त्र उपनिषत् and बृहदारण्यक उपनिषत् is known as ब्राह्मण उपनिषत्. Why it is so? Because generally, the उपनिषत् occurs at the end portion of the वेदs and when it occurs at the end portion of the वेदs it is called ब्राह्मणोपनिषत्. But certain उपनिषत्s do occur in the beginning portion of the वेदs. Exceptionally, certain उपनिषत्s occur at the beginning portion of the वेदs and when they occur in the beginning portion it is called मन्त्रोपनिषत्. And when it occurs at the end it is called a ब्राह्मणोपनिषत्. ईशावास्य is शुक्ल यजुर्वेद मन्त्रोपनिषत्, बृहदारण्यक is शुक्ल यजुर्वेद ब्राह्मणोपनिषत्. And this मन्त्र उपनिषत् ईशावास्य is a very

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small consisting of only 18 मन्त्रs whereas the ब्राह्मणोपनिषत्, the बृहदारण्यक उपनिषत् is voluminous consisting of 475 मन्त्र or so. A few hundred. And therefore in the tradition generally it is said that बृहदारण्यक is a commentary upon ईशावास्य. This is the generally held view that the बृहदारण्यक is an elaborate commentary upon the ईशावास्य. Both done by the वेदs themselves. And if you take these 10 उपनिषत्s the ईशावास्य has got another uniqueness and that uniqueness is it is still now chanted with traditional स्वरs whereas some of the other उपनिषत्s are not available with Vedic स्वरs. For कठोपनिषत् स्वरs are not available, केनोपनिषत् स्वरs not available, मुण्डकोपनिषत् not available, प्रश्नोपनिषत् not available, ऐतरेय उपनिषत् not available. So even though those उपनिषत्s have got स्वरs; why because, they belong to the वेदs, so even though they have स्वरs because of passage of time people have forgotten the स्वरs therefore they do not know how to chant कठोपनिषत् with स्वरs. So thus out of 10 उपनिषत्s 6 उपनिषत्s do not have available स्वरs even though originally they had स्वरs but out of them 4 उपनिषत्s, out of the 10 the remaining 4 उपनिषत्s are with स्वरs. And what are the उपनिषत्s with स्वरs? We have learnt one that is तैत्तिरीय उपनिषत्, we happily have got स्वरs. In our tradition they have maintained because it is still vogue in पारायणम्, तैत्तिरीयोपनिषत् has got स्वरs, ईशावास्य has got स्वरs maintained and then छान्दोग्य and बृहदारण्यक they also have got स्वरs and therefore they can be chanted in the Vedic form.

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Whereas the others we have to be chant like pros only. And therefore also ईशावास्य is a well-known उपनिषत्, even they maintain the पदपाठ, क्रमपाठ, घनपाठ, जटापाठ etc. And like any other उपनिषत् ईशावास्योपनिषत् also begins with a शान्तिपाठ. And the शान्तिपाठ is unique for a particular वेद. So all the ऋग्वेद उपनिषत्s will have one particular शान्तिपाठ. We did not study any ऋग् उपनिषत् therefore we don't know. The शान्तिपाठ is वाङ् मे मनसि प्रतिष्ठिता. All the कृष्ण यजुर्वेद उपनिषत् will have सह नाववतु शान्तिपाठ. All the सामवेद उपनिषत् will have आप्यायंतु ममांगानि शान्तिपाठ. All the अथर्वणवेद उपनिषत् will have भद्रं कर्णेभिः शान्तिपाठ. All the शुक्ल यजुर्वेद उपनिषत् will have the following शान्तिपाठ which is the well known मन्त्र पूर्णमदः पूर्णमिदम्. But in शुक्ल यजुर्वेद पूर्णमदः is not for getting up and going, it is for starting the class. This itself contains the very essence of the Upanishadic teaching, a profound and beautiful शान्तिपाठ. With that we will start the उपनिषत्. We will read.

शान्तिपाठः

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदव्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

So this मन्त्र itself is a peculiar मन्त्र. If you simply translate this मन्त्र it will appear a funny मन्त्र because the

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translation reads “That is full, this is full.” See, you can never start a discussion with ‘that’. Can you start? Because a pronoun will stand only for a noun. Therefore, a pronoun can be meaningful only if you have introduced the noun first and there afterwards if you use pronoun you will understand. Suppose I talk about the prime minister and then I say ‘he’ then you know he is the prime minister. Suppose I talk about a donkey and then say ‘he’ it will refer to that. So here you find pronouns are used without indicating what *noun* is meant by it. So therefore, “That is full, this is full.” Both are pronouns. And “From that full, this full has come.” So that is full or that is whole, you can take either way. That is whole this is whole from that whole this whole has come and when you remove this whole from that whole, whole remains. What do you understand? Hole remains in our head. Only the spelling is different *h o l e*. So thus the very शान्तिपाठ मन्त्र is a peculiar मन्त्र and for this मन्त्र also different commentaries are there. And शङ्कराचार्य does not write a commentary on this मन्त्र in this उपनिषत् but we find the same मन्त्र occurring in the बृहदारण्यक उपनिषत् as the शान्तिपाठ of the fifth chapter. बृहदारण्यक उपनिषत् has got six chapters, of this in the fifth chapter the first मन्त्र is पूर्णमदः and there during his commentary in the बृहदारण्यक in the fifth chapter beginning शङ्कराचार्य writes an elaborate commentary on the पूर्णमदः मन्त्र. And based on that we will be seeing the essence of this मन्त्र. And as I said the essence of this मन्त्र is ब्रह्म सत्यम्

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जगन्मिथ्या जीवो ब्रह्मैव नापरः. So complete it is, it brings about जीवात्मपरमात्मा ऐक्यम् and also it brings about the अनात्मा मिथ्यात्वम् also. So I am going to take many things for granted because I am assuming that you are all advanced students because you have completed the first six उपनिषत्स. So taking things for granted I am going to give the essence of this मन्त्र.

A) The first line talks about the relationship between जीवात्मा and परमात्मा. The first line talks about the relationship between जीवात्मा and परमात्मा and the उपनिषत् points out that the relationship is twofold relationship depending upon the angle from which you are looking at them. So the जीवात्मा and परमात्मा have got twofold relationship based upon the angle from which you are seeing.

➤ From one angle when you look at them their relationship is cause-effect relationship कार्य-कारण-सम्बन्ध when you are looking at from one angle. वाच्यार्थ दृष्ट्या. वाच्यार्थ दृष्ट्या जीवात्मपरमात्मनोः कार्यकारणभाव सम्बन्धः.

➤ Then from another angle when you look at them their relationship is ऐक्य सम्बन्धः, they are one and the same. And what angle? लक्ष्यार्थ दृष्ट्या जीवात्मपरमात्मनोः ऐक्यम्. Or to put in another angle सगुण दृष्ट्या कार्यकारण सम्बन्धः; निर्गुण दृष्ट्या ऐक्यम्. Or to put in another angle सोपाधिक दृष्ट्या कार्यकारण सम्बन्धः; निरुपाधिक दृष्ट्या ऐक्यम्.

So वाच्यार्थ दृष्ट्या, सगुण दृष्ट्या, सोपाधिक दृष्ट्या कार्यकारण सम्बन्धः; लक्ष्यार्थ दृष्ट्या, निर्गुण दृष्ट्या

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निरुपाधिक दृष्ट्या ऐक्यम्. This is the technical presentation. You might have understood, if you don't understand I will put it in a layman's angle. To understand this we can take the example of the relationship between wave and ocean. The relationship between wave and ocean can be presented in two ways based on from what angle you see. If you take the normal angle what is the relationship we know that wave is born out of ocean, wave is sustained by the ocean, wave goes back unto ocean. Wave is व्यष्टि, ocean is समष्टि. And therefore what is their relationship? कार्य कारण सम्बन्धः. To put it in English cause-effect relationship. What is cause and what is effect? Ocean is the cause and the wave is the effect. This everybody knows. This is called वाच्यार्थ दृष्टि, ओपाधिक दृष्टि, सगुण दृष्टि.

Suppose a person analyses the wave and removes its name and form and look at the content of the wave it is nothing but water. Then you remove the नामरूप. नामरूप is called उपाधि or गुण. When you remove the name and form the essence is what water. So water is; what दृष्टि? लक्ष्यार्थ दृष्टि, निर्गुण दृष्टि and निरुपाधिक दृष्टि it is water. Then what about ocean? Ocean also you remove the name and form, the totality. And then what is the essence of the ocean? Water. So ocean means water. What दृष्ट्या. लक्ष्यार्थ दृष्ट्या, निरुपाधिक दृष्ट्या, निर्गुण दृष्ट्या it is water. Therefore, wave is water, ocean is water and both of them are therefore one and the

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same. Therefore this is called ऐक्यम्. Now keeping this background we have to study this मन्त्र.

Now look at this. The first part is अदः पूर्णम्, इदम् पूर्णम्. अदः means that परमात्मा is infinite or whole, पूर्णम्. And इदम् पूर्णम् means what? This जीवात्मा is also whole, infinite. So परमात्मा is also infinite, जीवात्मा is also infinite. Now this is from वाच्यार्थ दृष्टि or लक्ष्यार्थ दृष्टि? If you are going to take the वाच्यार्थ दृष्टि, that is the regular meaning of the word जीवात्मा it is only a limited entity, which is subject to birth, death etc., but when you remove the उपाधि, remove the body, removing is not physically but mentally, remove the body, mind, intellect, all the properties then what is the essential nature of जीवात्मा? It is the infinite Consciousness, which is called लक्ष्यार्थ. Similarly, the परमात्मा is also what? Infinite Consciousness. And therefore लक्ष्यार्थ दृष्ट्या जीवात्मा पूर्णः, लक्ष्यार्थ दृष्ट्या परमात्मा पूर्णः. Therefore, लक्ष्यार्थ दृष्ट्या जीवात्मपरमात्मा ऐक्यम्. Therefore, पूर्णमदः पूर्णमिदम् means जीवात्मपरमात्मा ऐक्यम्. महावाक्यम् over. So the first quarter is a महावाक्यम्, which says both जीवात्मा and परमात्मा essentially one infinite Consciousness only. Just like a wave and ocean are one infinite water only.

B) Now come to the second quarter is पूर्णात् पूर्णम् उदव्यते. So पूर्णात् means from the infinite परमात्मा, पूर्णम् उदव्यते the infinite जीवात्मा is born. Now there is a problem. Can you see the problem? If both परमात्मा and जीवात्मा are infinite, how can you say one infinite is born out of the other

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infinite? Therefore, you cannot take लक्ष्यार्थ दृष्टि. You have to change the दृष्टि to what? वाच्यार्थ दृष्टि. So here when it is said जीवात्मा you should not take the pure Consciousness but the जीवात्मा as नामरूप सहित जीवात्मा, सगुण जीवात्मा, सोपाधिक जीवात्मा. Similarly, परमात्मा also should be understood as सगुण, सोपाधिक परमात्मा. So thus because of the नामरूप परमात्मा becomes the cause, because of the नामरूप जीवात्मा becomes the effect. When you include नामरूप cause-effect will come into play, when you exclude नामरूप then cause-effect relationship will go away. How to understand this? Remember the example, you include the नामरूप ocean and wave have got cause-effect relationship and remove the नामरूप Ocean's causeness is gone wave's is effectness is gone, there is only cause-effect विलक्षण water एव. Similarly, here also पूर्णात् from the सगुण परमात्मा, पूर्णम् उदच्यते सगुण जीवात्मा is born.

So what is the first quarter? निर्गुण परमात्मा and निर्गुण जीवात्मा are identical. What is the second quarter? From the सगुण परमात्मा the सगुण जीवात्मा is born. So the first quarter talks about ऐक्य सम्बन्धः and the second quarter talks about कार्यकारणभाव सम्बन्धः. Now we have to go to the third quarter, which will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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We are seeing the meaning of the शान्तिपाठ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुद्व्यते. In the first quarter the उपनिषत् reveals जीवात्मपरमात्मा ऐक्यम्, it is a महावाक्यम्. Because अदः परमात्मा पूर्णम्, इदम् जीवात्मा पूर्णम्. अदः means परमात्मा, इदम् means जीवात्मा. So that परमात्मा is पूर्णम् and this जीवात्मा is पूर्णम्, which means परमात्मा and जीवात्मा are identical. If we do not accept the identity then it will mean परमात्मा is one पूर्णम् and जीवात्मा will be another पूर्णम्. And how many पूर्णम्s will be there? Two infinities will be there, which will be illogical. So since two infinities are not possible, it should refer to one पूर्णम् alone, which is both परमात्मा and जीवात्मा. And this identity is possible only if you take the essential meaning of the word जीवात्मा and परमात्मा, i.e., the लक्ष्यार्थ of these two words should be taken. Because if you are going to take वाच्यार्थ, the direct meaning परमात्मा is ईश्वर जीवात्मा is जीव and they can never be identical just as wave and ocean can never be identical if you take the direct meaning. So therefore ocean-wave identity can be understood only if you remove the नामरूपs from the wave, नामरूपs from ocean, then you can see the identity. Similarly, from the जीवात्मा, जीवात्मा's body has to be removed (removed means not physically, don't get frightened) removed intellectually. Similarly, from परमात्मा this उपाधि that is समाधि, the माया,

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the प्रकृति if you remove परमात्मा is also शुद्ध चैतन्यम्, जीवात्मा also is शुद्ध चैतन्यम्, therefore one. So thus लक्ष्यार्थ दृष्ट्या, निरुपाधिक दृष्ट्या ऐक्यम् is the meaning of the first quarter..

Then second quarter पूर्णात् पूर्णम् उदच्यते reveals there कार्यकारणसम्बन्ध when you take the वाच्यार्थ, i.e, सोपाधिक दृष्ट्या if you include the उपाधि, their instrument then परमात्मा becomes the कारणम् and जीवात्मा becomes the कार्यम्. Like what? If ocean is taken along with its total नामरूप and जीव is taken along with its individual नामरूप, then what is the relationship between ocean and wave? They have कार्यकारणसम्बन्ध. so नामरूप सहित दृष्ट्या कार्यकारणसम्बन्ध, नामरूप रहित दृष्ट्या ऐक्यम्. So therefore पूर्णात् means सोपाधिकः परमात्मनः, पूर्णम् सोपाधिकः जीवात्मा उदच्यते, जायते. From the सगुण परमात्मा सगुण जीवात्मा is born. Previously, निर्गुण परमात्मा and निर्गुण जीवात्मा are one and the same. This is the first quarter. From सगुण परमात्मा सगुण जीवात्मा is born this is the second quarter. Up to this we saw in the last class.

C) Now going to the third quarter. पूर्णस्य पूर्णम् आदाय. So from the सोपाधिक आत्मा or of the सोपाधिक आत्मा whether it is जीवात्मा or परमात्मा, from the सोपाधिक जीवात्मा and सोपाधिक परमात्मा, पूर्णम् आदाय suppose you take away the आत्मा part. पूर्णम् आदाय means what? पूर्णम् आत्मानम्

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आदाय. From what? पूर्णस्य. पूर्णस्य means what? From सोपाधिक परमात्मनः and सोपाधिक जीवात्मनः; from both. What will be left out? That is the question. सोपाधिक आत्मा minus आत्मा. What will be the result? Suppose I say from नामरूप सहित जलम्, that is water with name and form. Suppose we remove the जलम्, नामरूप सहित जलम् minus जलम्. What will be left out? Normally, what will be our normal answer? So man plus dress minus man. What should be left out? Dress must be left out. Like that what we will be our thinking? नामरूप सहित जलम् minus जलम्, नामरूप will remain - we will be thinking. Like that शरीर सहित आत्मा minus आत्मा. What should be left out? Normally, शरीर should be left out. उपनिषत् says algebra, arithmetic will not work in वेदान्त. What is that? शरीर सहित आत्मा minus आत्मा is equal to आत्मा alone remains. शरीरम् cannot be there at all. Like what? wave minus water or wave नामरूप सहित water minus water, नामरूप cannot remain because it doesn't have independent existence. Therefore, पूर्णस्य सोपाधिक परमात्मनः सोपाधिक जीवात्मनः च पूर्णत्वम् पूर्णस्वरूपम् आत्मानम् आदाय, when you remove what will be there? पूर्णम् एव अवशिष्यते. पूर्ण आत्मा alone will be left over and अनात्मा cannot exist if आत्मा is separated. From this what is the conclusion we get? Since अनात्मा cannot exist after separating the आत्मा we conclude that अनात्मा has only dependent existence. So from pot when you remove clay since pot नामरूप cannot exist, what is our conclusion? Pot नामरूप

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does not have independent existence. And if अनात्मा say does not have independent existence, it means what? It has got a dependent existence. So what? If it has got only dependent existence it is मिथ्या. Therefore, उपाधि is मिथ्या, नामरूप is मिथ्या, शरीरम् is मिथ्या, माया is मिथ्या. So माया + ब्रह्मन् - ब्रह्मन्. What is left out as per our calculations? We think माया is left out. What the पूर्णमदः मन्त्र says is if ब्रह्मन् is removed माया cannot be seen anywhere at all. Similarly, from us also if आत्मा is removed the अनात्मा cannot survive. And therefore the second line establishes the मिथ्यात्वम् of अनात्मा or जगत्.

So the first line establishes जीवात्मपरमात्मा ऐक्यम्, the second line establishes जगत् मिथ्यात्वम्. This is the essence of the वेदान्त. That is why we say the essence of वेदान्त is ब्रह्म सत्यम् जगन्मिथ्या जीवो ब्रह्मैव नापरः. That is the essence of पूर्णमदः मन्त्र.

And ॐ शान्तिः is repeated thrice and the purpose of three times शान्तिपाठ is for the students to be free from threefold obstacles in the study of the उपनिषत्s. He doesn't want obstacle from himself known as आध्यात्मिक प्रतिबन्धः like physical problems, mental problems, wandering mind etc. Then the second शान्ति is to eliminate the आधिभौतिक प्रतिबन्धः obstacles from surroundings like blaring mic etc., these all come under आधिभौतिक. And the third शान्ति is for freedom from आधिदैविक प्रतिबन्धः निवृत्तिः freedom from obstacles coming from the natural forces like, rain etc.

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So oh Lord! let not these obstacles obstruct me from the study. Now we will go to the text.

Verse No. 1

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्त्विद्धनम् ॥ १॥

So the first मन्त्र begins with the word ईशावास्यम्. Since the first two words are ईशावास्यम् the उपनिषत् itself got the name ईशावास्य उपनिषत्. So different उपनिषत्s are named differently due to different reasons. If you take तैत्तिरीय उपनिषत् also the first chapter begins with शीक्षां व्याख्यास्यामः । Therefore it is called शिक्षावल्ली. Similarly ब्रह्मवल्ली begins with ब्रह्मविदाप्नोति परम् । भृगुवल्ली begins with भृगुर्वै वारुणिः । केनोपनिषत् begins with केनेषितं पतति. मुण्डकोपनिषत् begins with don't say मुण्डक. So in certain cases the उपनिषत् is named after the first word but in certain other उपनिषत्s different reasons are there. And here also if you take the first two words it will be ईशावास्य उपनिषत्. If you take only the first word it is called ईशोपनिषत्. Both are same only. So don't say I have studied ईशावस्योपनिषत् and not ईश उपनिषत्. Both are one and the same. So ईशावस्योपनिषत् the name came because of that.

And this is a small उपनिषत् like केनोपनिषत् this is also small chilli उपनिषत् though small the teaching is very

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very significant. So totally there are 18 मन्त्रs, of this the first two मन्त्रs give the essence of the entire उपनिषत्. So the first two मन्त्रs are सूत्रभूत मन्त्रs. So they are in a nutshell capsule मन्त्रs which gives the entire essence just as the second chapter of the गीता gives the essence of the entire भगवद्गीता. And the later portion that is from the third to the eighteen is a commentary upon these two essential मन्त्रs. And there also from the third मन्त्र two eight मन्त्र we get the commentary upon the first मन्त्र. So the first मन्त्र is elaborated from three to eight and the second मन्त्र is elaborated from nine to eighteen. So thus these two मन्त्रs are the संक्षेप and the later sixteen मन्त्र are विस्तरः or elaboration.

And in these two मन्त्रs we can find three main topics discussed.

A) The first topic is the primary aim of the seeker viz., knowledge, which is the goal. ब्रह्मज्ञानम् or आत्मज्ञानम् or तत्त्वज्ञानम्, whatever you call that knowledge of the truth is the goal that is presented. And that end can be achieved by following two different lifestyles. The end is one but the pursuit of that one and can be done by following two different lifestyles.

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B) One lifestyle is called सन्यास मार्गः or निवृत्ति मार्गः and

C) Another lifestyle is called गृहस्थ मार्गः or प्रवृत्ति मार्गः.

So life of withdrawal and life of activity - सन्यास आश्रम or गृहस्थ आश्रम. There is a choice with regard to the lifestyle but whatever be the lifestyle the goal must be, what? getting this ज्ञानम्, which is the end, which is similar to the गीता teaching

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ गीता ७-७ ॥

Either follow साङ्ख्य मार्ग means सन्यास lifestyle or योग मार्ग, the गृहस्थ lifestyle you have to go through श्रवण मनन निदिध्यासनम्. And ultimately both should gain knowledge, which is going to be presented here as inner renunciation. ज्ञानम् is going to be presented as inner renunciation. Everybody should come to the inner renunciation. This is the essence. ज्ञानम्, निवृत्ति मार्गः and प्रवृत्ति मार्गः these are the tree topics.

Now the next question is, “What is the ज्ञानम् to be gained?” That is beautifully presented. That knowledge is that there is no world other than ईश्वर. This is the knowledge. There is no world other than ईश्वर. That means what? ईश्वर

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alone is appearing as the world otherwise called ब्रह्मन् or परमात्मा. परमात्मा alone is appearing as the world which means if a person understands परमात्मा in his vision there is no world at all. And how can you come to this recognition? How can I do that? There is only one method, which is used in शास्त्र and the method is knowing that परमात्मा or ईश्वर is the कारणम्, जगत् कारण ब्रह्म and also understanding that whole universe is कार्यम्. So ब्रह्म कारणम् जगत् कार्यम्, ब्रह्मन् is the cause world is the effect. And once you know the ब्रह्मन् as the cause and the world as the effect then you can apply the laws – cause-effect laws. What is the basic cause-effect law? Basic law is there is no effect separate from the cause. There are no ornaments separate from the gold, there are no pots separate from clay, there are no waves separate from water, and there is no building separate from bricks. Generalizing, there is no कार्यम् separate from कारणम्. That means कार्यम् is not a substance, it is only a name and form used for the sake of transaction. So it has got only a verbal existence. It has means what? Any effect has got only a verbal existence, which alone is said to be

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥

This we have discussed so often. When I say desk on enquiry you find that there is no substance called a desk. If somebody

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argues “स्वामिजि, how can you say so? There is a solid desk in front of you and moreover you are placing your hand on it, you have kept your book also there, it is serving you so much and you don't have any gratitude for the desk at all, you are saying there is no such thing called desk.” So for that what will be my answer? I have gratitude but still I will say that there is no substance a called the desk. And if somebody asks then what is it that which is supporting, which is tangible one, this weighty one, what is it? Then I will say, the tangibility does not belong to the desk but it belongs to the material out of which it is made. It seems to be a metal one; metal is the substance. So the substance is metal. Then what is desk? Desk is a name, it has got only a nominal existence; in हिन्दि there is a word नाम के वास्ते. And similarly wave - nominal existence, building - nominal existence and ultimately going वेदान्त says, the whole world, you remove the ‘1’, if you remove ‘1’ from the world what it becomes? It is a word, नाम मात्रम् जगत्. Then what is the tangibility, the substantiality etc? It belongs to the cause. And what is the substantial thing behind the universe? ब्रह्मन्, ईश्वर. And therefore whenever I see a pot; I am really seeing what? Clay. Whenever I am handling a pot I am handling the clay only.

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् । ॥ आत्मबोधः ६४ ॥

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ब्रह्मान्यद्वाति चेन्मिथ्या यथा मरुमरीचिका ॥ आत्मबोधः ६३ ॥

दृश्यते श्रूयते यद् यद् – what all you see, what all you here is everything ब्रह्मन् only. In the ocean whether you see waves or bubbles or froth, anything you see they are all nothing but water. So for water दर्शनम् which direction I should see? Being at the middle of the ocean, I am a meditating. You need not meditate. Wherever you see water alone. If somebody asks “Where is water?” I will ask what, I won’t answer. I will ask a counter question, “Where is not water?” Similarly, வெண்ணெயைக் கையில் வைத்துக்கொண்டு, நெய் தேடி அலைந்த கதைதான்! (कयित वेन्नेय् वचिण्ड नेयिण अलौयिरान् - when you have butter, why seek ghee?), like that we are keeping ब्रह्मन् in front of us all the time in the name of world, we are not experiencing world all the time

ब्रह्मार्पणं ब्रह्म हविः ॥ गीता ४-२४ ॥

ब्रह्मैवेदम् अमृतम् पुरस्तात् ॥ मुण्डकोपनिषत् २-२-११ ॥

All the time we are seeing ब्रह्मन् only with different names and forms. And once this understanding comes what happens? The vision of this ज्ञानि changes. And what is the change in the vision? It is beautifully given in that well-known तमिऴ् verse

மரத்தை மறைத்தது மாமத யானை மரத்தின்
மறைந்தது மாமத யானை. பரத்தை மறைத்தது
பார்முதல் பூதம் பரத்தை மறைந்தது பார்முதல்
பூதமே. (मरतै मरैतदु मामद यानै मरतिल् मरैन्दु मामद
यानै. परतै मरैतदु पार्मुदल् भूतम् परतै मरैन्दु पार्मुदल् भूतमे.

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‘The gigantic elephant hides the wood, the gigantic elephant is (also) subsumed in the wood. The universe masks the reality of the Self, the universe disappears in the reality of the Self.’)

When I was absorbed in the elephant name and form, I did not even know that it is nothing but wood; absorption in elephant covered my vision and I missed the wood. And the moment I recognize the wood, in my absorption in the wood, what disappears? The elephant disappears, disappearing is not physical disappearance but it is as good as disappearance. It becomes a paper tiger. In English they say that idiom paper tiger means no tiger.

So thus कारण दृष्टि displaces or eliminates कार्य दृष्टि. This is the सार, essence of this teaching. कारण दृष्टि displaces कार्य दृष्टि. Just as clay दृष्टि removes pot दृष्टि. Similarly, ईश्वर दृष्टि removes what? The जगत् दृष्टि. Therefore the उपनिषत् advices, now you are absorbed in the जगत् and you are missing what? ईश्वर.

காவென்று கூவி நான் ஓலமிட்டேனே காதில் விழவில்லையா? விளையாட இது நேரமா?

(कावेन्तु कूविनात् ओलमिद्वेने कादिल् विळविल्लैया? विलैयाड इदु नेरमा? “I am calling you Oh Lord don’t you hear me? Is it the time to play?”)

Imagine somebody keeps the wave and he cries water, water, water, calling and you are not coming. How foolish it is? To

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call for water keeping the wave in hand. Similarly, the so-called seekers ईश्वर, परमात्मा, ब्रह्मन् you have not yet come, you have not yet come saying, some people are searching with opened eyes, some with closed eyes. All these people are असूढ, असूढतरम् & असूढतमम् (foolish, foolisher, and foolishest) both searchers are foolish people. Now with this background we will look at the मन्त्र.

The ईशा इदम् सर्वम् वास्यम् – the entire world should be displaced. वास्यम् means आच्छादनीयम्, should be covered, should be eliminated, should be displaced. What? The entire world should be displaced, dismissed, made persona non grata. How do you do that? ईशा – by the vision of ईश्वर. कारण दृष्ट्या इत्यर्थः. इदम् कार्यम् जगत् कारण दृष्ट्या छादनीयम्. This effectual universe should be displaced by the causal vision. Just as pot is displaced by the clay दृष्टि. Just as wave is displaced by water दृष्टि. This displacement is nothing but मिथ्यात्व निश्चय. So वास्यम् means मिथ्यात्वेन निश्चेतव्यम्, reduce the world into a mere नामरूप. And what type of world? इदम् जगत् यत् किञ्च जगत्याम् – whatever be there without exception, everything without exception. So, इदम् सर्वम् जगत्. Here जगत् can be taken as any object - things or beings. So any thing or being in this universe should be displaced by, dismissed by ईश्वर दृष्टि. And this is called renunciation, true knowledge. Renunciation of the pot by *knowing* the clay. Is what? Knowing that there is no pot. I have given up the pot. How? By saying that there is only clay

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and no pot. Renunciation of the desk is by what? Knowing the wood. Renunciation of the cloth is by what? By knowing the thread. Renunciation of the ocean is by knowing the water. Renunciation of the building is by knowing the bricks. Renunciation of an effect takes place by knowing the cause. Renunciation of our snake; how do you do that? Suppose the snake is frightening you, therefore naturally you want to throw away that snake. It will not go. And if you take a stick and beat. Suppose you chant गरुड मन्त्र, which is supposed to drive away the snakes? Now no गरुड मन्त्र will work to drive away our rope snake. Why you cannot drive away? If it is there you can drive out. Therefore our rope snake is thrown away only by one method that is by knowing the rope. This is called ज्ञान जनित सन्न्यास. This is called विद्वत् सन्न्यास. A renunciation which is purely a result of wisdom. Nothing else is required. No need to put on ochre robes, need not go to ऋषिकेश, need not chant all the मन्त्रs, not necessary of गुरु for teaching. This is a renunciation which is purely born out of understanding. This is called विद्वत् सन्न्यास or inner renunciation which is the goal of everybody. Ok, what is the benefit that I get out of it? The फलम् also is given. तेन त्यक्तेन भुञ्जीथाः. Here त्यक्तेन means त्यागेनेत्यर्थः. By that inner renunciation, which is born out of what? Pure wisdom. Renunciation of what? Renunciation of the world. By knowing what? By knowing ईश्वर or ब्रह्मन्. So by that renunciation of the world through the knowledge of ईश्वर,

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भुञ्जीथाः – may you save yourself from संसार by that renunciation.

Suppose you are watching a movie and upon that screen there is some ghost and then you are terribly frightened. In fact, I heard that they even give prize it seems. If anybody can watch that movie alone in the theatre. Can you imagine, it is nothing but नामरूप! Where is the ghost? But that ghost which has no existence other than the screen. If प्रातिभासिक ghost itself frightens so much what to talk of this व्यावहारिक ghost? Suppose that ghost is frightening you want to destroy the ghost. What to do? Do you burn the screen? You don't require. Ghost त्याग is only by screen ज्ञानम्. Ok. Let me put it in another way. Scream त्याग is by screen ज्ञानम्. अज्ञानि screams and ज्ञानि has got cream. So therefore तेन त्यागेन मिथ्यात्व निश्चयेन भुञ्जीथाः.

Now the next question is why do we say that we should save ourselves by renouncing the world? Renouncing the world means what? By dismissing the world as मिथ्या. Because as long as the world is not understood as मिथ्या so long the world will continue to terrorize you, as long as the world is real

द्वितीयाद्वै भयं भवति ॥ बृहदारण्यकोपनिषत् १-४-२ ॥

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उदरमन्तरं कुरुते । अथ तस्य भयं भवति । ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥
बृहदारण्यकोपनिषत् ४-४-१९) ॥

As long as there is a world different from me it is going to frighten me like the dream-world which is created by me. It is nightmarish. Therefore you have to give up the dream. And how do you give up the dream? Only one method. Wake up and dream is dismissed. Similarly as long as this द्वैत प्रपञ्च is there, भेद प्रपञ्च is there it is going to create fear in you, therefore you have to dismiss the द्वैत प्रपञ्च. And that is called here तेन त्यागेन. तेन द्वैत प्रपञ्च मिथ्यात्व निश्चयेन भुञ्जीथाः. That is attain मोक्ष. वेदान्त is over. So what is our aim? Dismiss the world by knowing that there is no world other than God and by dismissing the world may you save yourself. You are called जीवन्मुक्त. With this the end has been presented.

Now here afterwards the topic is presenting the means. How to do that? स्वामिजि, it is very pleasant to hear, but how to do that? How can I discover this fact that there is no other than ब्रह्मन्? The उपनिषत् says that it is a long pursuit of वेदान्त श्रवण मनन निदिध्यासन. It is a long term project.

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Recognizing the screen is easier, if you go nearby you know but if you take the torch light and go near the world you cannot find out the ब्रह्मन्. Therefore seeing ब्रह्मन् as the essence of the world is not going to be that easy therefore it requires वेदान्त श्रवण मनन निदिध्यासनम्. And which requires साधन चतुष्टय सम्पत्ति, which requires on our कर्मयोग, उपासना and all other साधनाs. It is a huge project. And these साधनाs viz., वेदान्त श्रवण मनन निदिध्यासनम् which is supposed to be the direct साधना can be practiced by following two different lifestyles. It's your choice. One lifestyle is exclusively dedicating the life for श्रवण मनन निदिध्यासनम् which is called सन्न्यास मार्गः or सन्न्यास आश्रम wherein a person is free from all responsibilities. No family, therefore family योगक्षेम you need not bother. No possession and therefore how to maintain question is not there. No money therefore you need not bother about bank details. There is nothing; if you feel hungry - भिक्षाम् देहि and be happy with whatever you get. Morning श्रवण, afternoon श्रवण, evening श्रवण, night श्रवण. So therefore,

आसुप्तेरामृतेः कालं नयेद्देवान्तचिन्तया । ॥ अप्पय्यदीक्षितः कृत
सिद्धान्तलेशसङ्ग्रहे प्रथमोऽध्याये परिसङ्ख्याविधिविचारे
उदाहृत ॥

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Right from getting up till night, except भिक्षा or whatever minimum activities, dedicate for वेदान्त. This is called निवृत्ति मार्ग and the other is गृहस्थाश्रम.

Now निवृत्ति मार्ग is presented. मा गृधः कस्यस्विद्धनम् – so may you not seek, गृधः means what? Desire, seek, plan, hope for. कस्यस्विद्धनम्, धनम् means what? Security, wealth or possession from any source. So may you not seek wealth which represents all possession. Because one possession will naturally require another possession. So how one person, so he had only minimum clothes and that the rat was taking away. Therefore he wanted to protect it. Therefore he started having a cat. Then the cat should be given milk. Then he got it cow. Then the cow required maintenance etc., so therefore he has to clean. He thought that all the time cleaning and no meditation etc. So therefore I don't want to get into that therefore, got a maid. And this maid was helping him and she was coming and going. And he thought that if she can stay nearby only it will be better, and so on and on he got married. Then naturally the consequences he got a few children also, by that time a few years gone. So when he was a bachelor he had a शिष्य who had gone to काशि and after a few years the शिष्य comes bachelor गुरु has become a महागृहस्थ with a big belly and a few children crawling on his stomach. Then “हे गुरु what is all

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these things?” he asked. कौपिन संरक्षणार्थम् अयम् फटाटोपः. Generally, what happens is one thing leads to another. So therefore निवृत्ति मार्ग means no question of possessing anything. That is said मा गृधः don't desire the कस्यस्विद्धनम्, so here धनम् represents परिग्रह. And मा गृधः means अपरिग्रहः, which comes in the गीता very often. अपरिग्रहः means सन्न्यास. Therefore, may you take to सन्न्यास आश्रम, known as विविदिषा सन्न्यास. This is means or end? This is presented as a means, a lifestyle in which he can dedicate himself to the study of वेदान्त for ईश्वर दृष्टि सर्वत्र.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गीता ६-३० ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ गीता ६-३१ ॥

All those श्लोकs are borrowed from where? All from ईशावास्य? So with this in the first मन्त्र we have seen the end and also we have seen one means निवृत्ति मार्ग namely सन्न्यास मार्ग.

Now the question is “Can all people take to सन्न्यास?” Suppose every person takes to सन्न्यास, what will be the problem? How can one सन्न्यासि ask भिक्षाम् देहि from another सन्न्यासि? There will be nobody to give भिक्षा and therefore all people cannot take to सन्न्यास and also शास्त्र

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says सन्न्यास आश्रम appears to be an easier one without responsibilities but for an immature person सन्न्यास आश्रम can become a very big problem, which कृष्ण calls in the गीता as मिथ्याचारः स उच्यते.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ गीता ३-६ ॥

Physically he might be away but mentally you know ‘an idle mind can become a devil's workshop’. And that is how we hear the news also in the newspaper where so many सन्न्यासिs bring bad name for सन्न्यास आश्रम itself. Not that they took सन्न्यास for that purpose, when they entered the intention was noble but if a guide is not immediately available there can be a vacuum and it can create problem. In the 5th chapter कृष्ण also tells in the गीता

सन्न्यासस्तु महाबाहो दुःखमाप्नुमयोगतः । ॥ गीता ५-६ ॥

And दयानन्द स्वामिजि used to tell how he went to उत्तरकाशी and at that time he was a ब्रह्मचारि and he used to share with some of the सन्न्यासिs his desire for becoming a सन्न्यासि, ‘that I want to become a सन्न्यासि’, दयानन्द स्वामिजि was telling those people. And they were saying it seems ‘never commit that mistake, somehow we sneaked and entered’ and in the शास्त्र the peculiar thing is between गृहस्थ आश्रम and

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सन्न्यास आश्रम there is only one way traffic. Only one can go from गृहस्थ to सन्न्यास there is no the other way round. And therefore they could not come back also. हिमालयs are all fine for one day, two day, ten days there afterwards mountain and गङ्गा and भिक्षा everywhere they say morning I will get dal and roti, evening I get roti and dal. This is the only difference. And many people they have not seen people at all in those places, they want to talk and you go for a pilgrimage and meet them they will never leave you because they want somebody to talk. So thus if the human mind is not ready it can create problem and therefore शास्त्र says there is an alternative method also be in गृहस्थ आश्रम and properly and persistently attend the classes. This is called प्रवृत्ति मार्ग. मन्त्र number two we will read.

Verse No. 2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतङ्ग् समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २॥

So in the previous मन्त्र, विद्वत् सन्न्यास was talked about as a goal and the विविदिषा सन्न्यास was presented as the means; inner renunciation was presented as the end, outer renunciation was presented as one of the means. Can you see the difference? Inner renunciation is the end for all, outer renunciation is one of the means which can be taken. What is

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meant by outer renunciation? Becoming a monk, becoming a सन्न्यासि, leaving home, leaving wife and children, job and other things and even breaking the sacred thread and if the tuft is there, शिखा, यज्ञोपवीतादि त्यागः. Doing all these come under outer renunciation. Having talked about outer renunciation, now in the second मन्त्र is going to talk about the गृहस्थ आश्रम or प्रवृत्ति मार्ग, which is otherwise called in the शास्त्र as कर्मयोगः. So ज्ञानयोग has been talked about, now कर्मयोग is being talked about in this मन्त्र. What does it say? शतगं समाः जिजीविषेत् – may you desire to live long. Ok, nothing wrong in it. So उपनिषत् allows a person to entertain the desire for a long life because everybody wants to live long. That is why every birthday they do आयुष्य होम and everywhere the blessing is also what? दीर्घायुष्मान् भव. Because everybody desires, the शास्त्र says you can desire nothing wrong, जिजीविषेत् जिजीविषेत् means may you desire to live. How long? शतम् समाः. शतम् means hundred, समाः means years, वर्षाणि, संवत्सराः. But one condition. You should not use this long life for mere अर्थ-काम pursuit, अर्थ-काम should not become your primary thing. Then you should be what? धर्म प्रधान life. So therefore कर्माणि कुर्वन्. Here कर्माणि means what? धर्म कर्माणि, निष्काम कर्माणि, नित्यनैमित्तिक कर्माणि, विहित कर्माणि, नियत कर्माणि,

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spiritual activities. What do you mean by spiritual activities? The scriptures prescribe certain actions which are mainly meant for spiritual growth wherein material benefits are not promised. By doing सन्ध्यावन्दनम् no promotion in the office or no lottery prizes promised. So therefore सन्ध्यावन्दनम् does not promise any material benefit. That is why people give up सन्ध्यावन्दनम्. People give up श्राद्ध, तर्पण, visiting temples, in fact, पञ्चमहायज्ञाः, which we have seen in the गीता, so पञ्चमहायज्ञाः means those noble actions which are specifically meant for our spiritual growth. Therefore, doing such actions predominantly. So, काम्य कर्मs should be there or not? It should be there because people want money and other needs are there, personal needs are there, काम्य कर्मs are allowed but the proportion must be what? Prominently spiritual and less material. Such a life is called कर्मयोग. The details of it we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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मन्त्र. 1-2

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २॥

The first two मन्त्रs present in nutshell of the entire ईशावस्योपनिषत् and in these two मन्त्रs three important topics are introduced.

i) The first topic is the goal of the spiritual seeker and the goal is आत्मज्ञानम् or ब्रह्मज्ञानम्. And when ब्रह्मन् is understood, in the understanding of ब्रह्मन् the world gets negated. Just as in the understanding of the clay, pot gets negated; in the understanding of the कारणम्, कार्यम् gets negated; in the understanding of ब्रह्मन्, the world gets negated. So this negation of the world through ब्रह्मन् knowledge is called the inner renunciation. You renounce the pot by knowing that there is no pot other than clay, you renounce the furniture by knowing that there is no furniture other than the wood, you renounce the world by merely knowing that there is no such thing called world. This knowledge born renunciation is the inner renunciation known as विद्वत् सन्न्यास and this विद्वत् सन्न्यास is the goal of all

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spiritual seekers. So thus the first topic presented is the साध्यम् or the goal.

ii) And there afterwards two साधनाs are going to be presented one साधना is the निवृत्ति मार्ग साधना and another साधना is प्रवृत्ति मार्ग साधना otherwise known as two different lifestyles.

So these lifestyles or साधनम्s, the inner renunciation is साध्यम्. The lifestyles are the means and the inner renunciation is the end. And निवृत्ति मार्ग is nothing but a secluded lifestyle, a withdrawn lifestyle of a सन्न्यासि, a monk, in which a person does not have any other pursuit other than this inner renunciation. So he doesn't have a family he doesn't have any possession he is free from all duties this is called निवृत्ति मार्ग otherwise it is also called विविदिषा सन्न्यास, which is different from विद्वत् सन्न्यास. Don't get confused, विद्वत् सन्न्यास is inner renunciation, which is the end for all spiritual seekers whereas सन्न्यास is not inner renunciation but it is external renunciation and going away from the society.

पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति । ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥

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They take to a life of भिक्षा and they are committed to the Self-knowledge. So this is the second topic विविदिषा सन्न्यास otherwise called निवृत्ति मार्ग.

iii) Then the third topic is प्रवृत्ति मार्ग or an active lifestyle, a social life. We can call it गृहस्थाश्रमः, in which a person continues to be in the society, he has got wife, he has got children he has got possession, all those things are there. This is known as प्रवृत्ति मार्गः or कर्मयोगः. Withdrawn lifestyle and active lifestyle - any one of them can be practiced by a person. कृष्ण tells in the गीता,

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ गीता ७-७ ॥

Be a सन्न्यासि, be a गृहस्थ. We don't care, what matters is internally are you free from all attachments? *But one thing we should remember, whether one takes to प्रवृत्ति मार्ग or निवृत्ति मार्ग, whether one is a monk or a गृहस्थ both of them should go through all the साधनाs required for ब्रह्मज्ञानम् because without ब्रह्मज्ञानम् inner renunciation will not take place.* Pot can never be renounced without clay knowledge. And therefore गृहस्थ also must therefore must purify his mind through गृहस्थ आश्रम धर्म, सन्न्यासि also should purify through सन्न्यास आश्रम धर्म.

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स्वे स्वे कर्मणि अभिरतः नरः संसिद्धिम् लभते ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ गीता १८-४६ ॥

विविदिषा सन्न्यासि has got his own duties like प्रणव जप, ॐकार जप he has to do instead of गायत्री. सन्न्यासि does not have गायत्री, it is replaced by ॐकार. And he doesn't have नमश्शिवाय etc., it is replaced by महावाक्य जप. He does not विष्णुसहस्रनाम पारायणम्, it is replaced by गीता उपनिषत् भाष्य पारायणम्. Thus both are given the आश्रम धर्म's and both are asked to follow and purify and having purified both should do वेदान्त श्रवण मनन निदिध्यासनम्. There is no choice in it. As a गृहस्थ you attend the class or as a सन्न्यासि you attend the class, you have to do attend श्रवण मनन निदिध्यासनम्. And having done श्रवण मनन निदिध्यासनम् both discover the same conclusion. What is that? अहम् ब्रह्मास्मि.

मतो नान्यत् किञ्चिदत्रास्ति विश्वम् ॥ आत्मपञ्चकम् ४ ॥

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादृत्यम् ॥ श्री दक्षिणामूर्ति स्तोत्रम् १ ॥

Just as after waking up one renounces the dream-world, similarly having waken up to ब्रह्मन् both the गृहस्थ as well as the सन्न्यासि will give up, what? The world. What is giving up? Not physical but the understanding where is the world, world is nothing but a word. Converting world into a word is inner renunciation. It is called बाधा in Vedantic language. So

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we have covered of these three topics, we have seen विद्वत् सन्न्यास which is the goal, we have also seen विविदिषा सन्न्यास which is one of the lifestyle. Now we are going to see the कर्मयोग मार्ग or प्रवृत्ति मार्ग which is another means. The second मन्त्र which we are seeing now is talking about the optional कर्मयोग. If you don't like कर्मयोग you become a सन्न्यासि and you follow सन्न्यासि's duties. Otherwise be a कर्मयोगि. If both are not possible means then you are no more a spiritual seeker. *If you are a spiritual seeker either you should follow कर्मयोग or you should follow सन्न्यास; there is no choice.* Of this कर्मयोग is defined in the second मन्त्र.

शतगं॑ समाः जिजीविषेत्. So as a गृहस्थ or as a worldly person you may desire to have a long life. So शतगं॑ समाः means hundred years, जिजीविषेत् you may desire to live. Some people say “स्वामिजि, I want to see my grandson getting उपनयनम्. After you know what is the next thing? I want to see my grandson getting married, then I want to see the great grandson and his उपनयनम् etc., like this it will be going on. Therefore, you may like to live long nothing wrong desire. But one condition. How should you live? कर्माणि कुर्वन् एव – you should like to live, you should desire to live performing कर्म's. That is more important. *The कर्म's have to be performed then alone you can spiritually progress.* Now the question is what type of कर्म's? Here we are talking about spiritual

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progress not material progress, therefore what type of कर्मs should be clearly understood.

Because शास्त्र talks about two types of कर्मs one is सकाम कर्मs and the other is निष्काम कर्मs. And what do you mean by सकाम कर्म?

i) Those कर्मs which are money and pleasure oriented कर्मs, predominantly अर्थ-काम प्रधान कर्माणि सकाम कर्माणि. Then what is the definition of निष्काम कर्म? चित्तशुद्धि प्रधान कर्माणि निष्काम कर्माणि. Those actions which are primarily meant for inner growth. निष्काम कर्मs also will produce material benefit but the prominence is not for material benefit. They are अवांतर फलम्, incidental फलम् whereas सकाम कर्मs are primarily material benefit oriented, they will also give spiritual benefit but that is only in trickles incidental. Both will produce material and spiritual benefit, सकाम कर्मs will produce 90% material benefit and 10% spiritual benefit that too if done properly otherwise you will get sin. Whereas निष्काम कर्म are 90% spiritual benefit and material benefits are incidental. And here कर्माणि refers to what? निष्काम कर्माणि, primarily contributory type of कर्मs, in which I give more and take less, the balance sheet is such that I have given more and taken less. And what are those कर्मs if you ask, you have to go back to the भगवद्गीता third chapter in which I have elaborately discussed पञ्चमहायज्ञाः. I don't want to go to those details. You should remember in this context. कुर्वन्नेवेह कर्माणि means पञ्चमहायज्ञान् प्रधानतया कुर्वन्, may you

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spend the time. Then what about सकाम कर्मs? It is not that they should not be there because for living we do require material things. शास्त्र never says सकाम कर्म should not be there but the शास्त्र is talking about the proportion, which is more and our life should be progressing in such a way that initially it maybe सकाम कर्म प्रधान life but gradually our life should become निष्काम कर्म प्रधान. And that way you have to follow कर्मयोग.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । ॥ गीता ३-८ ॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । ॥ गीता ३-९ ॥

In fact, the entire third chapter is based on this one श्लोक alone. 43 श्लोकs of the गीता third chapter is a commentary upon the second मन्त्र of the ईशावास्य. Ok. In this lifestyle what is the advantage? What is the advantage of कर्मयोग? निष्काम कर्म प्रधान life what is the advantage? He says, नरे त्वयि एवम् सति – suppose you lead such a life. एवम् सति means what? Suppose you lead such a life. Such a life means what? कर्मयोग life or निष्काम कर्म प्रधान life, पञ्चमहायज्ञाः प्रधान life you lead and सकाम कर्म is lesser, if you do that, नरे. नरे means what? As an intelligent human being, as a विवेकि human being. And what is intelligence according to शास्त्र? Intelligent life is a life in which a person gives importance to spirituality, spiritual growth more than material growth. So between श्रेयः and प्रेयः, श्रेयः is given importance and प्रेयः is subservient, it is not thrown away. Suppose I have got a particular work in which I can get more money but I

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won't have time for गीता or the उपनिषत् or some prayer or some जप. For all these there is no time but at the same time plenty of money comes. And I have got another type of work in which the money income is is not zero, it is less, in that if I get Rs.100,000 per month here I will get only Rs.80,000 but the advantage in this is I have got opportunity to pursue the शास्त्र and and have some prayer but the question is which will I choose? Do you sacrifice spirituality for the sake of additional Rs.20,000 or do I consider that even if it goes away no problem for me inner life is more important. If I am ready to sacrifice those material extra (suppose that Rs.80,000 is not sufficient and he needs that extra Rs.20,000 then such a person is called not नरः but he is only नरि. नरि means animal, अदिवेकि) therefore by using the word नर the उपनिषत् says as a thinking, discriminative human being suppose you give importance to inner growth then, what will happen? कर्म न लिप्यते – the advantage you get is you are not disturbed by the various ups and downs of life, the कर्मयोग will give you a cushion to your heart, the कर्मयोग will give you a shock absorber that the ups and downs caused by, what? The प्रारब्ध. Every moment the प्रारब्ध is fructifying - now I am healthy, next moment I am sick. As they say शनि दशा, गुरु दशा, राहु दशा, केतु दशा, some or the other दशा will be there. Business up, business down all these things happen, all these कर्मs will not disturb you. therefore, कर्म means कर्मफलम् न लिप्यते – will not affect you.

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योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ गीता २-४८ ॥

So न कर्म लिप्यते means you will enjoy a balance of mind. Not that you will not be disturbed but the disturbance will not be too violent, too shocking to make you spend as sleepless night. All such things will not be there, when night comes you will sleep well and after waking up you may worry but I don't spend sleepless nights, there is no trauma, there is no too much anxiety, there is no too much stress driving me to take liquor, to take cigarette, to take pan. So all these things I take to I don't have strength to face ups and downs. कृष्ण says as a कर्मयोगि न लिप्यते. And suppose a person says, "Is there any other method, I don't want peace of mind through कर्मयोग because it talks about so many disciplines etc., I would like to follow some other alternative path." The उपनिषत् says अन्यथा इतः न अस्ति – other than कर्मयोग there is no other method of enjoying mental balance. The only method of mental balance is कर्मयोग as a गृहस्थ. I am not talking about a सन्न्यासि. As a गृहस्थ there is no other method of mental peace other than कर्मयोग. And what is the reason? Because कर्मयोग way of life closely involves ईश्वर to support you. And since ईश्वर will be there for a कर्मयोगि as a constant support,

अग्रतः पृष्ठतश्चैव पार्श्वतश्च महाबलौ ।

आकर्णपूर्णधन्वानौ रक्षेतां समलक्ष्मणौ ॥ श्री आपदुद्धारण
स्तोत्रम् ७ ॥

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So just as राम and लक्ष्मण are going in front and back these are the scriptural Black Cats (Security Guard). We have got religious Black Cats. Who are they? Not ordinary fellows, राम and लक्ष्मण. अग्रतः – one is in front and पृष्ठतश्चैव – the other in the back. Both are keeping what? AK 47! What is that? Their arrows. It is not that the arrows are in the quiver. It is already fixed and not only that आकर्णपूर्णधन्वानौ – they have even drawn the arrows up to the ears and walking. In front of whom? In front of you! Who? कर्मयोगि you. With two black cats with readily drawn bow and arrows are protecting you, where is the question of the fear? Invisible Black Cats. कर्मयोगि has got eternal security. Therefore इतः अन्यथा. इतः means कर्मयोग, अन्यथा means other than. Other than this कर्मयोग there is no other method of getting mental peace. If somebody says I have alternative method, we will say try. There is no other method because if I have got the local black cats my fear will be who will protective the black cats because they will throw a bomb from distance, what will you do? There is no other protection other than the ईश्वर. So better be a कर्मयोगि. कर्मयोगि means भक्त remember. So with this the second साधना is also over, second lifestyle is also over. What is that? गृहस्थ आश्रम कर्मयोगि. What is the previous one? सन्न्यास आश्रम विविदिषा सन्न्यासि. For both of them what is the goal? ब्रह्मज्ञानम्. By that what will happen? प्रपञ्च सन्न्यासः. What type of सन्न्यास? Inner renunciation. With

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this the ईशावस्योपनिषत् is over. Capsule ईशावस्योपनिषत् is over.

Now here afterwards it is only the elaboration of these two lifestyles. In both these lifestyles what should be the aim? आत्मज्ञानम् should be the aim. Now that is going to elaborated from verse number three onwards we will read.

Verse No. 3

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तां वंस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३॥

So from मन्त्र number three up to मन्त्र number eight is a commentary upon the ज्ञानयोग or आत्मज्ञानम् which was introduced in the first मन्त्र. Therefore, we can say three to eight is a commentary on the first मन्त्र and there afterwards from nine to eighteen, 9th मन्त्र to the 18th मन्त्र is a commentary upon the second मन्त्र. So first मन्त्र is commented from three to eight and second मन्त्र is commented from nine to eighteen. This is the format of the ईशावास्य. So now three to eight is आत्मज्ञानम्. So what is the nature of आत्मा is being talked about, which one has to know. And before talking about आत्मज्ञानम् the उपनिषत् wants to glorify आत्मज्ञानम्. Because only when it is glorified people will have interest in that. Like any advertisement method. So therefore they have to glorify the product so that people will

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get interested. Similarly, here also आत्मज्ञान महिमा it wants to talk about. And here the उपनिषत् is going to use indirect method of glorification. The उपनिषत् does not directly glorify the ज्ञानम् but what the उपनिषत् does is it criticizes अज्ञानम्. Criticism of द्वैतम् becomes indirect glorification of अद्वैतम्. So this is called “न हि निन्दा न्यायः” न हि निन्दा न्यायः means that rule by which one is criticized by to glorify the other. Criticism is not for the criticisms sake but glorification of something else. न हि निन्दा निन्दितुं प्रवृत्ता, अपि तु स्तुत्यं स्तोतुम्. अज्ञान निन्दा for what purpose? ज्ञान स्तुत्यर्थम् अज्ञान निन्दा. And to criticize अज्ञानम् the उपनिषत् criticizes all the अज्ञानिs. That also is by indirect method. अज्ञान निन्दा is done by criticizing अज्ञानि निन्दा. So the criticism of the ignorant is criticism of the ignorance. And how to criticize? The उपनिषत् says all the अज्ञानिs will travel from one लोक to another and suffer the fangs of संसार. All the अज्ञानिs will travel from one लोक to another,

पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम् । ॥
भजगोविन्दम् - २१ ॥

Like a monkey which is jumping from one tree to another all the ignorant people travel among the fourteen लोकs. This is the essence of this मन्त्र. अज्ञानिs travel in these fourteen लोकs. But that is also presented in all peculiar language therefore, we should understand the language of ईशावास्य. Now the उपनिषत् says it does not use the word अज्ञानि, nowhere it has used the word अज्ञानि. That is the problem. A

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different word is used. अज्ञानि is defined as the killer of आत्मा. How it is that I will tell later. अज्ञानि is defined here as the killer of आत्मा. Now why do you call an अज्ञानि as आत्मा killer. In संस्कृत, आत्महनः. The word itself is confusing, the very word of आत्मा killer is confusing. Why? Can you know? In all the उपनिषत्s what is said? We are seeing in the गीता,

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ गीता २-२० ॥

आत्मा is eternal, it can never be killed like this all the उपनिषत्s say. But see the mischief done by the ईशावास्य. अज्ञानि is the killer of आत्मा! How? शङ्कराचार्य has written the commentary. शङ्कराचार्य comes to the rescue in explaining every word. In fact, the more you read the भाष्यम् the more your reverence for शङ्कराचार्य increases. In fact, his real contribution is प्रस्थानत्रय भाष्यम्, but to appreciate that we should study that. Without studying that you know the शङ्कराचार्य's glory as one who produced the golden gooseberry. That gold बुद्धि won't go away. कनकधारा स्तोत्रम् he chanted. स्वामिजि, I also will chant कनकधारा स्तोत्रम्. So we know only the so-called few miracles that they talk about which may be a fact or fiction, they are all not the real glories of शङ्कराचार्य. his real contribution is in helping us understand this mysterious language of the उपनिषत्. Like what? आत्मा killer. What is meant by आत्मा killer?

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शङ्कराचार्य says the ignorance of आत्मा is as good as destruction of आत्मा. The ignorance of आत्मा is as good as the destruction of आत्मा. आत्मनः अज्ञानम् is equal to आत्मनाशः. How do you say so? It is a figurative expression. शङ्कराचार्य justifies saying that anything destroyed will not be useful to give us any benefit. A destroyed thing is not useful to me. A destroyed thing is not useful to me. Suppose fruit is destroyed, it cannot remove my hunger because destroyed foot cannot bless me, give me any benefit. Similarly when an object you do not know, you are ignorant then also you cannot get any benefit from that object. Suppose one fruit is there in one particular basket. Somebody has kept the fruit or you yourself have kept it and wonderfully forgotten because we know our memory power how it is. Now that fruit is there in the basket I do not know that. Can that unknown fruit be of any use to me? It will get decomposed in the basket rather than consumed by me. Why? Its presence is not known to me. So from this what do we come to know? An unknown fruit is as good as non-existent fruit. Unknown money is as good as non-existent money. Suppose you have got money in the pocket and you do not know and you are looking for bus or auto rickshaw then you say that there is no money and you walk and later you come to know that money was there but the presence of money is as good as absent. Therefore for every ignorant person आत्मा is as good as non-existent. What is important is *as good as*. And since आत्मा is as good as non-

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existent he does not derive the benefit of that आत्मा. And what is the benefit? अहम् पूर्णः अस्मि. Why I am unable to say it? Because I have not recognized my आत्मा. Therefore, पूर्णत्वम् I have lost, नित्यत्वम् I have lost, शुद्धत्वम् I have lost, मोक्ष I have lost. All these benefits are derived from what? From the आत्मा alone I derive those benefits because of my ignorance I don't derive those benefits. And therefore what have I done? I have killed the आत्मा as it were. Therefore every अज्ञानि is called आत्महनः. आत्मानम् हन्ति इति आत्महा ते आत्महनः. And once a person is ignorant, what is his lot? He is going to take himself to be the body-mind-complex and once I take myself to be the body-mind-complex I am going to take myself as कर्ता भोक्ता and once I take myself as कर्ता भोक्ता I take to पुण्य पाप कर्म and once I take to पुण्य पाप कर्म then,

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नवानि गृह्णाति नरः अपराणि । ॥ गीता २-२२ ॥

Worrying about where I will be in my next life, worrying that will my children perform श्राद्ध and तर्पणम् to me, worrying that there are no children, even if children are there there is no male child who alone can perform the श्राद्ध etc., worrying that even if son is there will he perform the rite. All these worries for whom? The traveling 'I' has got those worries. Once I know that I am not that travelling 'I' but I am the आत्मा which never travels, I do not have wife or children or anyone, I am नित्य शुद्ध-बुद्ध-मुक्त स्वभाव knowing such who is going

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to worry about the other people doing श्राद्ध, तर्पणम् and all those things. That is why for a ज्ञानि only समायाधन is done, nobody does, ज्ञानि does not look for श्राद्ध तर्पणम् etc. Therefore do you want to travel to various लोकs expecting the तर्पणम् and श्राद्धम् or do you want to discover that अहम् ब्रह्मास्मि not bothering about any of these things. So if I don't have the knowledge these worries will continue. Therefore he says आत्महनः जनाः. Suppose you are ignorant of the Self, what will happen to you? तान् अभिगच्छन्ति. so here तान् refers to the fourteen लोकs. तान् लोकान्. So they will go to the fourteen लोकs. When? प्रेत्य. प्रेत्य means what? मरण अनन्तरम्. Because they are body-mind-complex and therefore the mind has to travel and take another body and again exhaust प्रारब्ध and in the process acquire some more आगामि and join it to सञ्चित another bundle of कर्म gets ready and again gives another जन्म.

पुल्लं लोकीं पुल्लं पुल्लं पुल्लं (पुल्लं लोकीं पुल्लं पुल्लं / becoming the grass, the shrub, the worm)

Like this it will continue to go. Therefore तान् प्रेत्य, प्रेत्य means मरण अनन्तरम् अभिगच्छन्ति. Who? आत्महनः जनाः, ignorant जीवs. And what type of लोकs they are? That is described in the first line. ते लोकाः असुर्याः नाम. These fourteen लोकs are known as असुरलोकs, लोकs belonging to असुरs. That is even fourteen लोकs are known as असुरलोकs. Means what? even देवलोकs are known as असुरलोकs only. असुरलोक means inferior लोक. देवलोक is normally

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considered to be superior but here the उपनिषत् says even the so-called superior लोकs are really what? Are inferior लोकs only. Then comes the next question. See one more confusion. How do you call देवलोकs also as असुरलोकs? Another mischief from ईशावास्य! Line by line, word by word it is confusing word only. Normally by असुरलोकs what we think of is lower लोकs but the उपनिषत् says all लोकs are असुरलोकs. Again शङ्कराचार्य comes to our rescue and he says देवलोक also is inferior लोक because that also falls within the संसार only. देवलोक also is as good as असुरलोक because that is also within संसार and that also has got sorrows, the difference is only in proportion but in देवलोक also sorrow is there, worry is there, anxiety is there because देवलोक also there are देवs and there are cabinet ministers in देवलोक like अग्नि वरुण etc., and there is a prime minister. Who is the prime minister? इन्द्र. When the अग्न्यादि देवताs look at इन्द्र he has got a special वाहन, ऐरावतम् he alone is having, the other देवताs do not have it. It is the prerogative of इन्द्र. Therefore when अग्नि वरुण etc., see the इन्द्र they feel jealousy. Therefore, देवलोक also is full of jealousy because there is also सुखदुःख's gradation is there. And not only that do you think इन्द्र is very happy? No, no, no. If you read the पुराणs whenever anybody tries to do hundred यागs because hundred यागs will give you इन्द्र पदवि. Then what will happen? Article 356 will be used, I think it is 356. So इन्द्र dismissed. We do not know who is going to be the prime

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minister and who will use the article 356. इन्द्र is constantly under pressure around the clock. If anybody does याग he will send रम्भा, उर्वशी. So therefore even the highest ब्रह्मलोक is full of threat and jealousy because where there is duality there is comparison, there is jealousy, inferiority complex, fear. Who says? The उपनिषत् itself says,

भीषारम्भाद्वातः पवते । भीषोदेति सूर्यः ।

भीषारम्भादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥
तैत्तिरीयोपनिषत् २-८-१ ॥

यमः who frightens everyone that यम himself is frightened. And therefore शङ्कराचार्य says स्वर्गलोक also is दुःखलोक only, असुरलोक only, inferior लोक only. From what standpoint? From मोक्ष standpoint all the fourteen लोकs are inferior. Just as a rich man from Indian standards might be very poor from standpoint of an American. It is all relative. Similarly, from the मोक्ष standpoint even ब्रह्मलोक is असुर्या. Now the next question is, “Why is it so?” The उपनिषत् itself gives the reason. अन्धेन तमसाऽऽवृताः. Because all the fourteen लोकs are pervaded by, penetrated by the blinding darkness. all the fourteen लोकs are engulfed in अन्धेन तमसा means blinding darkness. Again another confusing word. What do you mean by blinding darkness? Every word we require a commentator. And शङ्कराचार्य says blinding darkness means आत्मा अज्ञानम्. So all the fourteen लोकs are penetrated by ignorance and therefore even though it is brightly illumined as far as आत्मा is concerned even

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स्वर्गलोक is dark alone. Now look at this place itself. Is this particular place illumined or not? You will say that it is illumined. Why do you say it is illumined? Because it is capable of illumining all the people here, the place, the carpet and all those things. But when you look at this light from the standpoint of आत्मा, all these lights cannot illumine the आत्मतत्त्वम्. And therefore these lights are as good as absent from the standpoint of आत्मा. Because आत्मा remains where? In darkness. Darkness means what? I am not aware of it. Just as an object covered by darkness I cannot know, similarly the आत्मा is covered by ignorance and that is why the देवs are also ignorant of आत्मा. देवलोक is brightly illumined but still if you ask do you know the आत्मा even they do not know. How do you know that? How do you know the देवs do not know the आत्मा? If you interview; again शास्त्र,

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति । ॥ गीता ९-२१ ॥

If the देवs had आत्मज्ञानम् they all would have been liberated. But what does the शास्त्र say? All these people having enjoyed the स्वर्गलोक when the पुण्यम् is exhausted they all will come back to कूवम् river, back to madras with mosquitoes. If whether is pleasant then more mosquitoes, if all the mosquitoes go away then temperature increases. So therefore, either you suffer the temperature or the mosquitoes - one of these two. This is all what? It is all the result of ignorance. And therefore स्वर्गलोक is also pervaded by ignorance. To

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those ignorant fourteen लोकs they go. But when I say देवs continue to be ignorant we don't mean all the देवs, there are some lucky देवs who gain the knowledge also. Care of which उपनिषत्? केनोपनिषत्. इन्द्र got knowledge. Taught by whom?

उमाङ् ह्रैमवतीं ॥ केनोपनिषत् ३-१२ ॥

And there afterwards अग्नि got knowledge. Some lucky people will get in देवलोक. Just as you lucky people are getting in मनुष्यलोक. Similarly, in स्वर्गलोक also some people get. All others will get into vicious circle. Continuing;

Verse No. 4

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।

तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४॥

So in the previous मन्त्र आत्मा अज्ञान निन्दा was done, condemnation of Self-ignorance. And how did the उपनिषत् condemn it? Self-ignorance will lead a person from संसार to संसार only. Therefore it is to be condemned. And since आत्मा अज्ञानम् is to be condemned, what is glorious, you have to see the other side, therefore you all should get आत्मज्ञानम्, which will take you out of the cycle of पुनरपि जननम्. So naturally the student is alert I want to get the आत्मज्ञानम्, therefore please describe the nature of the आत्मा. And that आत्मस्वरूप वर्णनम् is done from मन्त्र four to मन्त्र eight. So all these मन्त्रs are the key मन्त्रs of the ईशावस्योपनिषत्. From four to eight all these मन्त्रs are important मन्त्रs - five मन्त्रs. This is

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the core of the ईशावास्य, very often quoted by all the आचार्यs. And what is the theme in all the मन्त्रs? आत्मस्वरूप, the description of the nature of आत्मा, which is very parallel to गीता 2nd chapter verse number 12 to 25. Now what is the description of the आत्मा? First word he uses is एकम्. आत्मा, that is your essence, your inner essence is एकम्. एकम् means one. That means you are non-dual, there is no second thing other than you. Then you will wonder “स्वामिजि, what are you talking? So many people are sitting and you are saying you alone are.” Then the उपनिषत् says, in dream also you see so many things, so many people are there, so many things are there, you interact, some of them are friendly to you, some of them are inimical, there also you see your father, mother, brother, sister and sometimes स्वामिजि also. And all the things you see. And when you wake up what happens? The whole thing is resolved into you. There is no dream-world other than dream perceiver. In the same way वेदान्त says there is no waker’s world other than the waking perceiver. स्वप्नद्रष्टृ व्यतिरीक्त स्वप्नः नास्ति जाग्रदद्रष्टृ व्यतिरीक्त जाग्रदपि नास्ति. But it appears to be real? In dream, dream also appears real. Appearance is not reality. Therefore, you alone are, the whole creation is resting in you. This is the beginning of वेदान्त. This itself is mind boggling. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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मन्त्र. 3-4

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।

ताङ्गस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३॥

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।

तद्भावतोऽन्यानत्येति तिष्ठतस्मिन्नपो मातरिश्वा दधाति ॥ ४॥

In the first two मन्त्र the उपनिषत् gave the essential teaching consisting of ज्ञानयोग in the first मन्त्र and कर्मयोग the second मन्त्र. And both योगs are ultimately meant for Self-knowledge only, which Self-knowledge alone is presented as inner renunciation. So, सर्वत्र ब्रह्मबुद्ध्या जगतः मिथ्यात्व निश्चयः एव सर्वत्यागः. So, this is the essence given in the first two मन्त्रs. Having briefly presented ज्ञानयोग and कर्मयोग in the first two मन्त्रs the उपनिषत् elaborate these two योगs in the latter portions, from the third मन्त्र up to the eighth मन्त्र is the elaboration of the ज्ञानयोग and from मन्त्र number nine to eighteen is the elaboration of the कर्मयोग. And ज्ञानयोग is of course is gaining the knowledge of आत्मा and therefore the उपनिषत् begins the description of आत्मस्वरूपम्. And in the third मन्त्र to glorify the आत्मज्ञानम् the उपनिषत् criticizes आत्मा अज्ञानम्. So the criticism of आत्मा अज्ञानम् is done to glorify आत्मज्ञानम् indirectly. And the आत्मा अज्ञानम् was criticized by pointing out that every अज्ञानि is the destroy of आत्मा as it were. So, आत्महनः जनाः. And the destruction of आत्मा is the destruction of the Self and the destruction of Self is equal to committing suicide. Thus every अज्ञानि is a suicide as it were.

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Thus he was condemned. And now from the fourth मन्त्र onwards आत्मस्वरूप वर्णनम् begins. We are seeing the 4th मन्त्र.

The first word we have taken up is the word एकम्. So आत्मतत्त्वम् एकम् भवति. आत्मा is non-dual principle, even though it appears as though आत्माs are many because I see there are many bodies and in each body the Consciousness is evident and in between two bodies I do not experience Consciousness and therefore I tend to count the Consciousness also along with the body. Therefore here is the body here is Consciousness there is body and there is Consciousness and therefore I think that there are many आत्माs and not only I think even philosophers have this misconception. For example साङ्ख्य philosophy talk about many आत्माs, योग philosophy talks about many आत्माs, न्याय philosophy talks about many आत्माs, वैशेषिक philosophy talks about many आत्माs, even great philosophers have committed the mistake of आत्मा बहुत्ववाद. And even विशिष्टाद्वैत having come to the उपनिषत् even they say that परमात्मा maybe one but there are many जीवात्माs. They have slightly improved, they say परमात्मा एकः but जीवात्मानः अनेके बहवः सन्ति. So thus most of the ordinary people as well as most of the philosophers think that आत्माs are many therefore the उपनिषत् removes that notion by saying आत्मा एकः. And then अनेजत्. And this आत्मा is अनेजत्. अनेजत् means अचलम्, निश्चलम्, it is without movement. And why it is without movement? Because it is

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all-pervading like आकाशवत्. आकाश is also एकम्, आकाश is also अनेजत्. अनेजत् means अचलम्. And why आकाश is अचलम्? Because an all pervasive thing cannot move from one place to another. And this space example suits very well because even though space is only one depending upon the enclosures the space appears to be many like pot space, like needle space, like room space etc., because of the enclosures the space appears to be many. Similarly चैतन्यम् also appears to be many because of the plurality of the containers. But really आकाश is one, similarly आत्मा is also एकम्. So आत्मा एकः, आत्मा सर्वगतः, आत्मा is अचलः. That's what कृष्ण said in the गीता also,

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ गीता २-२४ ॥

So therefore अनेजत्. Then मनसः जवीयः. So this आत्मा is faster than even the mind. It moves faster even than the mind. The mind is well known as a fast mover. Suppose you have to physically go to your house, how much time it will take? Even though it may be nearest it will take at least a few minutes and depending upon the other places it will take more time. But suppose mentally you have to go to your house. How much time will it take? I doubt whether you are here or not now you might be already in the house mentally now. So therefore mind is faster than; if Einstein theory is taken I think that light is the fastest thing in the creation, we can say mind is faster than even the light, lightning speed it will move, and here the उपनिषत् says आत्मा is faster than even the mind. So, मनसः

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जवीयः. जवीयः means faster and मनसः means than the mind. Now already complication has started. What is the first word? अनेजत्, अनेजत् means what? That which does not move at all, अचलम्. मनसो जवीयः means what? It is faster than the mind. Therefore if you take these two words together i.e., अनेजत् and मनसो जवीयः there is a contradiction. Normally what happens is when you read अनेजत् you do not read मनसो जवीयः and by the time you come to मनसो जवीयः the word अनेजत् is forgotten. Therefore you don't see contradiction. But suppose you remember both these words simultaneously then the उपनिषत् is contradicting itself. How do you resolve this contradiction? What contradiction?

- i) आत्मा is motionless;
- ii) आत्मा is faster than the mind.

Thank god! शङ्कराचार्य is there to comment and help us. शङ्कराचार्य says मनसः जवीयः is a figurative expression. आत्मा is faster than the mind is a figurative expression; you should add “*as though*”. आत्मा is *as though* faster than the mind. So if you say it is as though faster than the mind then what is the idea that is to be conveyed by the उपनिषत्? The idea is आत्मा is all-pervading. The all-pervading nature of the आत्मा is figuratively presented as though it is faster than the mind. I will give you an example. So here in the morning the Sun is there rising and blessing मद्रास. And you are going to बोम्बे. And you go to बोम्बे and find not only the Sun is there to bless us here, by the time you go to बोम्बे Sun seems to have

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travelled faster than you and waiting there readily to bless you there in बोम्बे. So I can say the Sun has gone there before me and just waiting there to bless me there. So that means what? Sun is already there, it is indicated as though it is travelling fast. Similarly here also take the mind. Mind becomes sentient because of what? the आत्मचैतन्यम् is blessing the mind. So blessed by आत्मचैतन्यम्, blessed by साक्षी चैतन्यम् the mind has become alive and sentient. And at the time of death what happens? If you remember the

वासांसि जीर्णानि ॥ गीता २-२२ ॥

in the गीता, we said the mind will go to various लोकs. When the mind goes to स्वर्गलोक or नरकलोक or any लोक there are also the mind requires the blessing of what? wherever it goes it requires the blessing of the साक्षी चैतन्यम्. Now the उपनिषत् is figuratively presenting by the time the mind goes to स्वर्गलोक साक्षी has already gone there; gone is just presenting, it is only figurative; gone there and is waiting for the mind to come. The moment the mind enters the स्वर्गलोक साक्षी चैतन्यम् begins to bless the mind. And suppose the mind goes to the नरकलोक immediately the साक्षी चैतन्यम् is there in the नरकलोक also blessing the mind in that place. Therefore wherever the mind travels the साक्षी is already there to bless the mind. This ready availability साक्षी is present at figuratively as fast travelling. The ready availability of the साक्षी to bless the mind wherever the mind goes is presented as though साक्षी is going there and waiting to bless. And

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therefore it is said मनसः जवीयः, the साक्षी चैतन्यम् is faster than the mind. It goes wherever the mind goes, even before the mind and blesses the mind. And what is the blessing? Providing the चिदाभास is the blessing. Like pilot, before VIP parties go a pilot party goes and the moment he comes to the airport. Like that साक्षी is like the assistant of the mind as though it readily goes everywhere, wherever the mind comes it welcomes and blesses the mind with चिदाभास. All this things are *as though*. What is the idea conveyed? साक्षी is सर्वगतः, It is all-pervading. And not only that second line, देवाः एनत् न आप्नुवन्. All figurative expressions. In the first line it was said that साक्षी travels very fast. Now in the second line the उपनिषत् says since the साक्षी चैतन्यम् or आत्मचैतन्यम् travels very fast the sense organs are not able to catch up with the fast travelling साक्षी. So you have to imagine आत्मा is running and the five sense organs are trying to catch the आत्मा. Now the sense organs themselves can travel because my eye is just reaching that building or reaching that star similarly the ears also

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते । ॥ श्री दक्षिणामूर्ति स्तोत्रम् ४ ॥

Therefore the sense organs are travelling as it were, to objectify what? शब्द, स्पर्श, रूप, रस and गन्ध and the sense organs are fast enough to catch hold of शब्द, स्पर्श, रूप, रस and गन्ध. Whereas when the very same sense organs run to catch hold of the आत्मा what happens? The sense organs fail.

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Why? Because of the आत्मा is running. Then why can't the sense organs overtake and catch hold of आत्मा. It is not possible because in the first line it was said that it is faster than even the mind, so when the mind itself cannot catch hold of the आत्मा because it is faster than the mind when the mind itself cannot catch hold of the आत्मा what to talk of the sense organs? The sense organs can never catch hold of. Between the mind and the sense organs who is the leader and who is the subordinate? Mind is the leader, sense organs are the subordinate. When the leader mind itself cannot catch hold of the आत्मा what to talk of the subordinate sense organs? They will never win the race. Therefore देवाः. Here देवाः also should be careful understood. What do you take normally by the word देव? इन्द्र, अग्नि, वरुण etc. Here the word देव does not have that meaning. And what is the meaning? देवाः is equal to इन्द्रियाणि. देवाः means इन्द्रियाणि. Because the word देवाः is derived from √दिप्, दिव्यति, प्रकाशते इति देवः. So that which is effulgent is called sense organ. And why is the sense organs said to be effulgent? Because they are capable of illumining the sense objects. The eyes illumine forms and colors, the ears illumine the sound and therefore they are considered as lights, luminous they are considered. And in संस्कृत देवः means luminous one. And therefore in this context देवः means the sense organs. एनत् न आप्नुवन् – they do not reach. Why do not reach or catch hold of आत्मा? Because पूर्वम् अर्षत्. Any place आत्मा reaches earlier than the sense organs. that means

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it travels faster. So since the आत्मा reaches the place earlier and since it travels faster the sense organs cannot reach the आत्मा. Ok, from this sentence what is the philosophical significance that I have to take? The philosophical significance is this - sense organs cannot catch hold of the आत्मा, which means sense organs cannot objectify आत्मा, which means आत्मा is सर्व इन्द्रिय अगोचरम्. This is the philosophical significance. Similarly, आत्मा is faster than the mind. What is the philosophical significance? आत्मा is faster than the mind means mind cannot catch hold of आत्मा, that means mind cannot objectify आत्मा, that means आत्मा is मनो अगोचरम्. And therefore आत्मा is मन इन्द्रिय अगोचरम्. That is the philosophical significance of these two lines. The same idea is repeated in the third line also. तत् अन्यान् अत्येति. तत् means आत्मा, अत्येति means overtake, travels faster. So आत्मा travels faster than अन्यान्. अन्यान् means all others. All others refers to what? The mind and sense organs. So आत्मा overtakes all other organs in the form of mind and sense organs. धावतः. धावतः means even though the mind and sense organs themselves travel fast. धावतः means they themselves travels fast, आत्मा overtakes those organs which are fast one. Ok. Then another bombshell the उपनिषत् puts. तिष्ठत्. So it travels faster than all organs, how? Remaining motionless. This in buddhistic philosophy is said as Quans. Quan means what? Statements which intellect normally cannot comprehend. Because how can the intellect

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comprehend, when I say it travels faster remaining motionless. What do you understand by this? And the intellect is supposed to get according to buddhistic approach they say intellect must get stunned and it stops functioning, because according to them बुद्धि is the problem. Once बुद्धि stops functioning enlightenment takes place. And that enlightenment they call katori. Katori means enlightenment. So the teacher gives Quan and the students gets Katori. This is the buddhistic approach. Like that the बुद्धि should get stunned here because the उपनिषत् says आत्मा travels faster itself remaining motionless. So we say it is not enough the teacher had to explain that. Again what is idea? It travels faster remaining stationery means it travels faster as though, that means whenever the mind and sense organs go आत्मा is already there beforehand, that means आत्मा is all-pervading. That is the idea. सर्वगतः आत्मा. Then comes fourth line. तरिमन् मातरिश्वा दधाति. Now in this line the idea conveyed is this. Again the उपनिषत् convey directly. It takes a circuitous route, depicting in a confusing language. So I will just tell you the gist of the fourth line. Now we said आत्मा is एकः, चैतन्यम् स्वरूपः, साक्षी चैतन्यम्. And everything else is what? अनात्मा. And what are the अनात्माs? Our very mind is अनात्मा, the body is अनात्मा, and the world is अनात्मा. And we find that every अनात्मा is जड स्वरूपम्. Entire world which is अनात्मा is जडम्. Extending that principle even the body being अनात्मा is जडम् only. The mind being अनात्मा is जडम् only. That means the

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entire अनात्मा प्रपञ्च is जडम्. So the question comes, “How does the जड अनात्मा प्रपञ्च functions in the world?” Because this body is now functioning as though it is चैतन but I know that body is a bundle of biochemistry. You add one *bio*. It is chemistry only. How does this bundle of chemicals function? Similarly, how does the mind which is also अनात्मा function? For that the शास्त्र gives the answer, the अनात्मा cannot function by itself but in the presence of the आत्मा, blessed by the आत्मा the body-mind-complex becomes अयस्कान्त. अयस्कान्त means magnet. Magnet remains in the center, it does not do anything but all the iron filings which are around they are all naturally attracted by the magnet. Magnet does not travel, it doesn't go and invite, it doesn't do anything. केवल सांनिध्य मात्रेण. सांनिध्य means what? By its mere presence the iron filings move. Similarly, in the presence of the आत्मा the entire अनात्मा प्रपञ्च functions. All the activities go on. And for the activity also which is the main power or source of all activities, according to शास्त्र, which is true also from experience, प्राणतत्त्वम् is the source of all the activities. If you remember तत्त्वबोध, प्राण is born out of which गुण? Do you remember? सत्त्व, रजस् or तमस्? In तत्त्वबोध we saw five कर्मेन्द्रिय are born out of रजो गुण of five elements whereas the प्राण is born out of the समष्टि रजो गुण of all the five elements. Therefore, प्राण represents समष्टि क्रियाशक्तिः. At the individual level the क्रियाशक्ति is called up प्राण, at the समष्टि level the क्रियाशक्ति is called हिरण्यगर्भः. Mind stands

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for what? इच्छाशक्तिः. बुद्धि stands for what? ज्ञानशक्तिः. So three कोशs - प्राणमय represents क्रियाशक्ति, मनोमय presents इच्छाशक्ति, विज्ञानमय represents ज्ञानशक्ति. In that क्रियाशक्ति is प्राण. At the individual level it is called प्राणः and at the समष्टि level is called either वायुः or हिरण्यगर्भः. So that means हिरण्यगर्भ represents all the powers of the creation, the total क्रियाशक्ति of the creation is represented by हिरण्यगर्भ or समष्टि प्राण. And at the समष्टि level if all the planets are moving around how much power is required? For the earth to move; to push one car we say that petrol has to be filled which gives only a certain milage, we are worried about the energy to push the car; tell me how much energy is required for the earth - for double motion, one motion is around itself, thousand miles per hour like that, then around the Sun 50,000 miles per hour something, how much energy and whole solar system itself is moving and the whole galaxy itself is moving. Now from where do we get all this energy? Similarly thunder, similarly lightning, similarly earthquake, this is the power at the macrocosmic level, समष्टि प्राण शक्ति. At the microcosmic level, व्यष्टि प्राण शक्ति is functioning in what form? My speaking power, therefore how much of energy is required. Then for you also brain work requires energy. You say that by hearing you get tired, then how tired should I be? You are not doing anything. So therefore at the व्यष्टि level व्यष्टि प्राण शक्ति is functioning, at the समष्टि level समष्टि प्राण शक्ति.

नमो ब्रह्मणे । नमस्ते वायो ।

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Now the उपनिषत् says, the समष्टि प्राण शक्ति, the समष्टि क्रियाशक्ति otherwise called the समष्टि वायु शक्ति all these are functioning only because of the blessing of that आत्मातत्त्वम्. Because themselves they are inert, if they should be functioning in a orderly manner it is only because of the आत्मातत्त्वम्.

भीषारमाद्वातः पवते । भीषोदेति सूर्यः । ॥ तैत्तिरीयोपनिषत् २-८-१ ॥

If Sun is rising and setting it is because of ईश्वर.

भीषारमादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥
तैत्तिरीयोपनिषत् २-८-१ ॥

को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । ॥
तैत्तिरीयोपनिषत् २-७-१ ॥

This is at the व्यष्टि level. भीषारमाद्वातः पवते । is समष्टि level. In short, all the worldly activities take place only in the presence of आत्मा. This is what is the idea. But the उपनिषत् presents it in a peculiar language. तस्मिन्. So तस्मिन् should be translated as in the presence of that आत्मा, चेतनतत्त्वम्, in the presence of the spirit alone, मातरिश्वा. मातरिश्वा means वायु, वायु means हिरण्यगर्भ, हिरण्यगर्भ means समष्टि प्राण शक्ति, समष्टि प्राण शक्ति means समष्टि क्रियाशक्ति. In English we can translate it as all natural forces, all natural powers are functioning, when? तस्मिन्. Therefore, दधाति. So the natural force functions in manifold manner. दधाति means it functions in manifold manner in the form of what you call lightening, in

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the form what you call thunder, in the form of the rain, not only at the macrocosmic level but at the microcosmic level also. That is the five कर्मेन्द्रियs all these are possible because of that alone. And therefore आत्मा becomes that which blesses the अनात्मा, spirit blesses the matter. It is not the other way round. Spirit blesses the matter and not matter blesses the spirit. Continuing;

Verse No. 5

तदेजति तन्नैजति तद्ग्रे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५॥

So again आत्मा's nature is described in a series of contradictions. The उपनिषत् consistently uses the language of contradiction. And that is why they say that उपनिषत्s should never be studied without a गुरु. शङ्कराचार्य says in मुण्डकोपनिषत्

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणम् न कुर्यात् ।

Even the most educated person, he might be a scholar in संस्कृत grammar, he might be a scholar in तर्क शास्त्र, he might be a scholar in मीमांसा शास्त्र, he might be a scholar in physics chemistry etc., however great a scholar he might be he should never study the उपनिषत्s independently. Why? Because it will lead to confusion. If you don't understand you are the safest person. Problem is only when you misunderstand! The next गुरु's job will become tougher. Because he has to do two things. First he has to erase all your

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wrong misunderstanding. That will take a long time and in the meantime this person is out. After removal of the misunderstanding he has to drive home. Therefore if you don't read also no problem, if you don't read lifelong also no problem, if at all if you want to read you should study under a गुरु. So this is the reason. Look at the language here. तत् एजति. आत्मा moves. एजति is equal to चलति. And in the previous मन्त्र it has been said that It moves faster than even the mind, मनसो जवीयः. So, तत् एजति – it moves very fast. And look at the next word. तत् न एजति. By the time you receive the statement, you have not even digested that, even the ink is not dried in your notebook, the उपनिषत् says that आत्मा does not move at all. How should I take it? It moves, It does not move. Again this contradiction has to be resolved. How do you resolve? आत्मा really does not move. Then the second statement is आत्मा seemingly moves. Only you have to add the appropriate adverb. आत्मा really does not move, आत्मा apparently, seemingly moves. Now the next question is, how does it happen? I generally give the example of the lighthouse. So how a lighthouse functions I have read in a book, I have not gone there and seen but it is said. Normally when you look at the lighthouse what I thought I will tell. I thought there are three sources of light as in searchlight three powerful beams of light are kept because I see three beams. Not only three beams of light are kept there, these three beams are rotating also. This is what I thought. Then later when I

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read it is written there there is only one light. So what I thought to be द्वैत I got अद्वैतज्ञानम्. It is only one light. Not only that I am experiencing the moment of the light but they say it does not move at all, it remains in the center, अचलम्, स्थाणुः, it doesn't move. Then how come I experience the light moving fast? A device is kept around it and in that device three holes are there and that device is going round. When that cylindrical device, whatever it might be, is moving what happens? The beam also appears to move. Therefore light एजति, light न एजति. एजति when you look outside but really when you look from it its own standpoint it is न एजति. Therefore, from the standpoint of the device it moves, from its own standpoint it does not move. In वेदान्त शास्त्र it is presented in a technical form. सोपाधिक दृष्ट्या चलति, निरुपाधिक दृष्ट्या न चलति. उपाधि means what? That cylindrical device. You look at the light from the standpoint of the device or encircled by the device the light moves *as it were*, remove the device the light does not move at all. सोपाधिक दृष्ट्या चलति, निरुपाधिक दृष्ट्या न चलति. I will give you another example. Suppose I have got a mirror and up above there is Sun or moon, when the mirror is moving the reflected Sun also moves from place to place, it appears as though the Sun or light is moving but from the standpoint of the Sun it does not move at all. Or again another example. Here you are seeing this light now, here you don't see the light. When I am moving the hand the light also seemingly

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moves along with the hand. So really light न एजति but from the standpoint of its manifestation एजति. Similarly, when the mind is in this body I experience Consciousness here. Imagine they talk about a person who has the capacity to take the life or सूक्ष्म शरीर from his body to another dead body. Now imagine suppose it really happens. सूक्ष्म शरीर got shifted from शङ्कराचार्य 's body, according to that biography, and it entered into in a king's body. Then what happened to the Consciousness? Previously the Consciousness was in the शङ्कराचार्य's body, now the शङ्कराचार्य's body has become unconscious and his शिष्यs very carefully protecting that body. Now the dead body of the king has become conscious. So what will be our conclusion? Consciousness has moved from this body to the other body. So what type of movement it is? It is a seeming movement. Actually the movement belongs to what? The mind or the सूक्ष्म शरीरम् alone has shifted from one body to another but for our experience it appears as though Consciousness has moved. Therefore, from mind दृष्ट्या it has moved but from Consciousness दृष्ट्या it has not moved. Therefore, तत् एजति, तत् न एजति. Then, तत् दूरे. Another pair of contradiction. तत् दूरे. आत्मा is far away. Then you get ready, ok, I have to travel. So with all the travel things you are ready, the उपनिषत् says, तदु अन्तिके – आत्मा is nearby. Now the question is, if आत्मा is far It cannot be nearby, if आत्मा is near It cannot be far away. Whereas the उपनिषत् says आत्मा is both far and near. How am I to

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reconcile? Again शङ्कराचार्य comes to our rescue. He says for an अज्ञानि आत्मा is farther than the farthest because however much he travels he will not be able to find the आत्मा. Any amount of travel he makes let him go to बदरि, केदर, गङ्गोत्रि, यमुनोत्रि or I shall go to वैकुण्ठ and see if it is there. And if in वैकुण्ठ you see somebody is sitting, it is certainly not आत्मा. Whether it is somebody sitting with four hands or four heads or anything; do you see somebody? Yes. Then it is not आत्मा. Why? Because आत्मा is नैनहेवा आप्नुवन्पूर्वमर्षत्. Whatever is the object of sense organ is अनात्मा. You may go to वैकुण्ठ, कैलास or any लोक any amount of travel you won't reach It. Therefore, It is what? Farther than the farthest for the अज्ञानि. At the same time for the wise man आत्मा is nearer than the nearest. Because the distance is measured in terms of the space between two things. Between आत्मा and me what is the distance? Zero. Because I am the आत्मा. Therefore when I understand that आत्मा I come to know that It is not even as far as the physical body at least physical body is available only in जाग्रदवस्था, in स्वप्न and सुषुप्ति It is not available. At least that much distance is there. As far as Consciousness is concerned it is so close that It is myself, I can never be away from the Consciousness. And therefore it is nearer than the nearest for the wise and it is farther than the farthest for the otherwise. Otherwise means अज्ञानि. Then comes to third contradiction. So many contradictions. तत् अस्य सर्वस्य अन्तः. आत्मा is within everything. अस्य सर्वस्य अन्तः. And

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that is why people say you have to look within. Therefore they say, you have to close your eyes and you have to dive deep and remove the अन्नमय, प्राणमय, मनोमय, if you go inside and see what will be there? Like the onion peeling nothing will be there. So therefore some people say you have to look within and even the scientist are trying to do that only - they are analyzing the matter, from that they go to the molecules, from that there going to what you call atoms and subatomic particles and as they go deeper and deeper they find they are not able to arrive at anything. Therefore, one side the उपनिषत् says it is within therefore you start searching within, by that time the उपनिषत् says don't run away I have got another part of the sentence, तत् उ सर्वस्य अस्य बाह्यतः – it is outside of everything. It is both within and without. That means what? It is everything. So, चिद्रूपेण It is available within, सद्रूपेण It is available without. Suppose if I close my eyes in meditation. What do I come to? I will come maximum to the state of blankness. People talk about समाधि all these are gone. When the mind becomes blank, what is there? You will say nothing is there. I will say don't say nothing. This nothingness is known by what? it is known by a conscious principle therefore, the nothingness within is the चित् तत्त्वम् alone. Therefore, when you close your eyes Consciousness is there and when you open your eyes you don't see Consciousness everywhere. But what do you experience? You say the wall *is*, the tree *is*, the chair *is*, farthest star *is* in the form of the very

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existence principle the very आत्मा is available. So चिद्रूपेण अन्तः, सद्रूपेण बहिः च आत्मतत्त्वम् सर्वदा उपलभ्यते. That is why ज्ञानि is not particular about closing the eyes or opening the eyes because whether you close or open आत्मा is ever-evident.

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

Therefore, it is within and without, It is everywhere. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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मन्त्र. 5

तदेजति तन्नैजति तदूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

From the third मन्त्र onwards up to the eighth मन्त्र the उपनिषत् is dealing with ज्ञानयोग, which is nothing but gaining the knowledge of आत्मा. And for that purpose the उपनिषत् is describing आत्मस्वरूपम् in all these मन्त्रs. While describing the nature of आत्मा, the उपनिषत् gives two types of descriptions - one description is called निरुपाधिक आत्मस्वरूप वर्णनम् and another description is called सोपाधिक आत्मस्वरूप वर्णनम्. So the description of आत्मा from its own standpoint and the description of आत्मा seen from the standpoint of the उपाधि, उपाधि means the mind or the matter. This description is important because Consciousness is never experienced by anyone purely, pure Consciousness is never experienceable by a person, It has to be always experienced through the one medium or the other. Consciousness can never be physically separated from matter. And that is the reason why the scientist do not accept the pure Consciousness at all. Because scientifically or logically or experimentally they are never able to separate Consciousness in its pure form. If they could separate Consciousness then they would have accepted Consciousness as an independent entity but the unfortunate fact is that they are never able to experience it separate from matter. So as a part of the body, part of the brain, part of the neurological phenomenon, they

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are able to experience never independently therefore, the scientist will always conclude that Consciousness is a temporary phenomenon in matter, It is only a property of matter. Suppose I say after the death of the brain the Consciousness will survive; no scientist will accept because he is never able to prove scientifically the survival of an independent Consciousness. And therefore everyone has to experience Consciousness only through one medium or the other. In जाग्रदवस्था we experience Consciousness through स्थूलसूक्ष्मकारण शरीरम्. In स्वप्नावस्था we may disidentify from स्थूलशरीरम् but in स्वप्न Consciousness is experienced through सूक्ष्म and कारण शरीरम्. In सुषुप्ति अवस्था or in समाधि अवस्था the mind is resolved therefore, स्थूलसूक्ष्म शरीरम् may be resolved but there also Consciousness obtains along with कारण शरीरम् only. We can never find a state when Consciousness is free from all the three शरीरम्s. And therefore since Consciousness is experienced invariably with the mind, the scriptures want to talk about both type of Consciousness. One is the Consciousness experienced through the mind and another is the Consciousness by itself. Consciousness experienced through the mind we know, whereas Consciousness by itself we can never know, we can know only with the help of the श्रुति प्रमाणम्. What science cannot reveal the शास्त्र alone has to reveal, what experience cannot reveal शास्त्र alone has to reveal. And therefore the शास्त्र gives Consciousness through the mind and

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Consciousness by itself. तत् एजति, तत् न एजति. Consciousness moves, Consciousness does not move. When the scriptures say Consciousness moves, it is from what standpoint? Experienced through the mind, Consciousness moves. When the mind moves from one body to another this body becomes unconscious body and the other body becomes alive body therefore, the Consciousness has *seemingly* moved from this dead body to another new body. Therefore, Consciousness moves or not? Experientially it moves as the mind is moving from body to body. But Consciousness as it is, what is its nature? तत् न एजति – It does not move at all. Then तत् दूरे, तत् अन्तिके – It is far away for a searching person, It is the closest for the knowing person. Because searching person will eternally search because, it is never an object to be sought whereas for a knower It is the closest because It is himself. And where is it available? तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः. तत् अस्य सर्वस्य अन्तः –the Consciousness is within every body. अन्तरस्य how do you split? अन्तः अस्य. अस्य means what? Every body. अस्य means within. Consciousness is within every body. Then you will conclude that the Consciousness must be five feet. why because if it is inside within oneself it must be smaller than the body. Therefore the उपनिषत् immediately says तदु सर्वस्यास्य बाह्यतः – It is outside the body also. The only difference is inside the body Consciousness is experienceable whereas outside the body the Consciousness is

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unexperienceable. अन्तः व्यक्त चैतन्यम्, बहिः अव्यक्त चैतन्यम्. What is the example? The light within the hand is व्यक्त, outside the hand it is invisible. Up to this we saw. Continuing;

Verse No. 6

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६॥

So in this मन्त्र उपनिषत् is talking about the आत्मज्ञानम् in two stages.

i) The first stage is आत्मा is in every body. आत्मा is in every body.

स्थूलसूक्ष्मकारणशरीरादव्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थान्त्यसाक्षी सत्त्विदानन्दस्वरूपः सन् यस्मिंश्चित् स आत्मा । ॥ तत्त्वबोधः ॥

So thus आत्मा is in my body, enlivening and activating my body and आत्मा is in your body enlivening and activating it, in short, आत्मा is in every body. This is the first stage of knowledge.

ii) Then what is the second stage of knowledge? We know that in fact, आत्मा is not in every body, the fact is that every body is in आत्मा. What is the advantage of this knowledge? That is the big advantage. When I say आत्मा is in every body you will conclude that there are many आत्माs. Because आत्मा is in every body means what do you think as many bodies are

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there so many आत्माs should be there. So for me one आत्मा, for you one आत्मा, for ant one आत्मा, thus आत्मा बहुत्वम् we may conclude. And therefore in the second stage what do we say? When it is said that every body is in आत्मा, then आत्मा becomes one and body becomes अनेकम्.

In the first stage body is also plural, आत्मा is also seemingly plural. In the second stage body is plural, आत्मा is singular. And to understand this I have given you the example before that of the space. Generally, we say there is space in the room and we also say room is very big therefore there is lot of space in the room and the room is very small therefore there is only limited space in the room. Thus in all of we say space is in the room. This is the first stage of knowledge. And what is the final stage? There is no question of more space in a bigger room, less space in a small room, there is no question of bigger space or smaller space, in fact, there is only one all-pervading space and all the rooms are in that one space. These are the two stages of knowledge. And that is beautifully pointed out here. सर्वाणि भूतानि आत्मनि एव अनुपश्यति सर्वभूतेषु च आत्मानम् अनुपश्यति. We will see the second line first. आत्मानम् सर्वभूतेषु अनुपश्यति. This is the first stage. A wise man recognizes the आत्मा in everyone. So here the word भूतम् should be understood as शरीरम्. सर्वभूतेषु means सर्वशरीरेषु. And this is the first stage of knowledge because before coming to वेदान्त a person never thought there is an आत्मा within me. Before coming to वेदान्त I take myself to be

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only the body and within the body maximum I may accept a mind but I never know there is an आत्मा other than the body and mind before coming to वेदान्त. In fact, for some people even after studying the वेदान्त there is a fundamental doubt “Is there such a thing called आत्मा at all?” Or is it just our imagination, a conditioning because when I want to know that आत्मा you say it is

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम्
अगन्धवच् ॥ कठोपनिषत् १-३-१७ ॥

Is it possible for such a thing to exist? And when I want to experience That you say you can never experience That. So you say experience also is not possible. Then can science prove It? You say science also cannot prove It? You say there is no color nor form. Is it just an imagination? So therefore it takes lot of time and lot of श्रवणम् and मननम्. First accept that there is an आत्मा other than the body and mind, which pervades the body, which is different from the body, which illumines the body, which is not bound by the dimensions of the body, if you accept such an आत्मा it is a big progress. You need not even say I am आत्मा. I have one आत्मा inside itself is a big progress. And that is said here सर्वभूतेषु च आत्मानम् अनुपश्यति. That word अनुपश्यति is a significant word. पश्यति literally means sees. Here seeing is not a physical seeing but it is understanding, appreciating, recognizing is called पश्यति. In English also the verb seeing is used for understanding. So when somebody explains something we say

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“I see.” “I see” means what he looks at? He doesn't see anything. When he understands the explanation he says I see, I see. See means what? I appreciate. I understand. Similarly, in शास्त्र also पश्यति is equal to अपरोक्षतया जानाति. One cognizes. Then along with that word पश्यति अनु is there and that अनु means one recognizes backed by something. There is some backing thing with help of that alone one can recognize that backup is called अनु. And what is that back up? What is the booster? It is शास्त्र आचार्य उपदेशम् अनु, backed up by the teaching of शास्त्र and आचार्य. Without these two one can never appreciate the आत्मा. Therefore, supported by or instructed by गुरु and शास्त्र a person, a ज्ञानि recognizes the आत्मा. Where? In every body. This is stage number one.

What is stage number two? You go back to the first line. सर्वाणि भूतानि आत्मनि पश्यति. Later he sees all the bodies; here also भूतानि means what? Bodies. All the bodies in the आत्मा. That means what? I am the सर्व अधिष्ठानम्.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति ॥ कैवल्योपनिषत् १-१९ ॥

When I am in dream I say I am in the dream-world. But after waking up what do I say? The entire dream-world was in me. Like that अज्ञान अवस्थायाम् I say I am in the world. ज्ञान अवस्थायाम् what do I say? The world is in me. And that is said here, सर्वाणि भूतानि आत्मनि पश्यति. There also गुरु शास्त्र उपदेशम् अनुपश्यति. In fact, this idea alone कृष्ण has borrowed in the भगवद्गीता and he says in the sixth chapter,

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सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ गीता ६-२९ ॥

It's a clean copying. कृष्ण has copied from where? From here only He has copied. उपनिषत् has copied from गीता or गीता has copied from उपनिषत्? Which is the original? उपनिषत् is the original? गीता is only स्मृति. Therefore, for that 6th chapter श्लोक what is the source? This is the source. सर्व-भूतस्थम् आत्मानम् सर्व-भूतानि आत्मनि. ज्ञानि sees आत्मा in everybody and later he sees everybody in the आत्मा. Ok. Then what is the benefit that I will get? That benefit is said here, ततः. ततः means तस्मात् ज्ञानात् – by that knowledge, न विजुगुप्सते. Here विजुगुप्सा means dislikes, aversion, hatred is called विजुगुप्सा. न विजुगुप्सते means ज्ञानि does not hate anything, he does not have aversion for anything, he does not have dislikes for anything. And here hatred should include राग also, likes also. Therefore, न विजुगुप्सते means he is free from द्वेष and it includes that he is free from राग. रागद्वेष अतीतो भवति. He goes beyond रागद्वेषs. Again the same idea is given in the गीता,

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ गीता ५-२० ॥

So he doesn't classify something as favorable and he does not classify another segment of the creation as unfavorable, for him everything is welcome, not only welcome but everything is welgo. Don't look it back in the dictionary, it is our English. Everything is welcome, everything is welgo means the arrival

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and departure do not make any difference. And why he does not hate the world? You can give several reasons, that is all your homework. I will just give you one reason which is connected with this मन्त्र. What is that reason? Since he sees himself in every body, he does not differentiate another person from himself. This also कृष्ण has said in the गीता,

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ गीता ६-३२ ॥

How much we love our body and we want to make sure that our body is protected, fed, clothed and when there is a disease we take care of the body and even when the body is dirtiest body we do not hate the body. Why? Because it is my body. The other people may try to avoid coming to me because it may be foul smelling body, even when all others hate I never develop hatred for this body because it is myself. Now कृष्ण says since ज्ञानि looks upon every body has his own body as much love has got for this body so much he is concerned about the body of everyone. He may not be able to feed all the bodies but at least he is a well-wisher of every body

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । ॥ गीता १२-१३ ॥

He is compassionate, he is friendly, he is loving towards every body. This is benefit of आत्मज्ञानम्, freedom from likes and dislikes. And after this knowledge if it all there are likes and dislikes they are no more binding likes and dislikes, they are just preferences which do not enslave him. Preferences are

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fine I can say that I prefer tea over coffee, I prefer milk over coffee. It is ok. When I say 'I prefer tea' it is a non-binding like but when I say 'I need a tea' it becomes what? A binding like. Therefore a ज्ञानि is free from all binding likes and dislikes. Continuing;

Verse No. 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७॥

Now in this मन्त्र the उपनिषत् gives the next stage of knowledge. In the previous मन्त्र we have seen two stages. Now in this मन्त्र we have the third and final stage. The माण्डूक्य stage. What are the two stages that we saw in the previous मन्त्र?

The first stage is आत्मा is in every body.

The second stage is every body is in the आत्मा.

But these two stages are not complete. They do not make the knowledge complete. Why? You must be able to guess the reason. The reason is this. Whether you say आत्मा is in body or whether you say body is in आत्मा as long as there is container-content relationship there is द्वैतम्. In the first stage, what is the container and what is the content? In the first stage body is the container and आत्मा is the content. And in the second stage आत्मा is the container and body is the content. Just like यशोदा seeing कृष्ण is in the world. When कृष्ण

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opened the mouth यशोदा went to the second stage. What is the second stage? कृष्ण is not in the world, who has come out through me, in fact, all of them are within कृष्ण's mouth. That idea is the same as ईशावास्य मन्त्र number six is presented in कृष्ण opening the mouth. आत्मा is symbolized as कृष्ण there. Therefore you have to personify the आत्मा as कृष्ण and personify the world as the fourteen balls. You should not take this literally. The idea is what? कृष्ण is formless सच्चिदानन्द परम्ब्रह्म. Now in these two stages what do you find? कृष्ण is the content, world is the container. Then the is second stage - the world is the content, कृष्ण is the container. In both stages the teaching is not final, therefore we have to go to the third stage. And what is your third stage? Of these two things one must be swallowed by the other. Duality should not remain, body and आत्मा should not remain. Body can be translated as अनात्मा. अनात्मा and आत्मा duality should not remain. One of these two must be swallowed. Which one should be swallowed out of these two? Which one should be swallowed by what? अनात्मा should swallow आत्मा or आत्मा should swallow अनात्मा? आत्मा should swallow अनात्मा which means I should know that there is no अनात्मा at all other than आत्मा. There is no body at all other than आत्मा. There is no creation at all other than आत्मा.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्यकारिका २-३२ ॥

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।

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एतदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ माण्डूक्यकारिका ३-४८ ॥

That is why I said that the third stage is माण्डूक्य stage. And what is his understanding? अनात्मा is not a substance, it is only a name and form, just as wave is not a substance, just as desk is not a substance, just as bangle is not a substance. And what is the substance? Water alone is the substance, wave is another name for water. Bangle is another name for gold, desk is another name for wood, similarly, अनात्मा is another name for आत्मा only. Therefore, how many substances are there?

इदं सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥

आत्मैवेदं सर्वम् ॥ छान्दोग्योपनिषत् ७-२७-२ ॥

ब्रह्मार्पणं ब्रह्म हविः ॥ गीता ४-२४ ॥

ब्रह्मैवेदम् अमृतम् पुरस्तात् ॥ मुण्डकोपनिषत् २-२-११ ॥

etc., we saw. This is the final stage of अद्वैत ज्ञानम्. And that अद्वैत ज्ञानम् is beautifully presented here, विजानतः – the wise man knows. He has विज्ञानम्. विजानतः means विज्ञानि. That means not only he has received the knowledge, he has assimilated this knowledge also, the knowledge has transformed his personality, the way that he looks at the universe is totally different, previously the world was seen as a threat, a problem, a burden but now the world is seen as my own विभूति or glory, just as the entire dream-world is the glory of the waker, the waker has chosen to create the dream-

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world, sustain the dream-world and resolve the dream-world. Similarly, this world is also

यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः
॥ मुण्डकोपनिषत् २-२-७ ॥

मुण्डकोपनिषत् says that ज्ञानि looks upon the world as his own महिमा. In the 10th chapter of the गीता it is said that a भक्त sees the world as ईश्वर's glory whereas a ज्ञानि sees the world as his own glory. आकाश is my glory, वायु is my glory, this transformation of vision is called विज्ञानम्, the one who has got that knowledge is here called विज्ञानतः. And his विज्ञानम् is further explained in the second line. एकत्वम् अनुपश्यतः. And what is his knowledge? His knowledge is एकत्वम्, अद्वैतज्ञानवान्. In the first line विज्ञानम् was said and in the second line that विज्ञानम् has been specified. What is विज्ञानम्? अद्वैत ज्ञानम् एव विज्ञानम्, एकत्व अनुदर्शनम् एव विज्ञानम्. And here also अनुपश्यतः means what? शास्त्र आचार्य उपदेशात् अनुपश्यतः. Otherwise you can never come to non-duality. Only through शास्त्र one can come to अद्वैतम्. And what is that अद्वैत वस्तु? You should not say 'that ब्रह्मन्'. Because if you say that ब्रह्मन् is अद्वैतम् then it is not clear understanding. Because there will be that ब्रह्मन् and this fellow. Therefore अद्वैतम् means what? I am the *only* reality, everything else is a नामरूप superimposed on me. Just as my स्वप्न प्रपञ्च does not exist separate from me, similarly, my जाग्रत् प्रपञ्च does not exist separate from me. अद्वैत आत्मज्ञानवान्. And what is his wisdom? That is said here,

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सर्वाणि भूतानि आत्मैव अभूत्. In his vision all the भूतs, here भूतs means what? The अनात्मा प्रपञ्च consisting of स्थूलसूक्ष्मकारण शरीरम् as well as स्थूलसूक्ष्मकारण प्रपञ्च. So here भूत means अनात्माs. So all the अनात्माs in his vision becomes what? आत्मैव अभूत् has become आत्मा itself. Like what? All the waves have become water itself, all the furniture have become wood itself, all the ornaments have become gold itself. Ornaments have become gold means what? There are no ornaments other than gold. Similarly, all the अनात्माs have become आत्मा means there are no अनात्माs separate from आत्मा. सर्वम् आत्ममयम् जगत्. This is what is meant by ईशावास्यमिदम् सर्वम्.

மரத்தை மறைத்தது மாமத யானை மரத்தின் மறைந்தது மாமத யானை. ஆத்மாவை மறைத்தது அனாத்மா ஆத்மாவில் மறைந்தது அனாத்மா. (मरतै मरैतदु मामद यानै मरतित् मरैन्ददु मामद यानै. आत्मवै मरैतदु अनात्मा आत्मवित् मरैन्ददु अनात्मा. 'The gigantic elephant hides the wood, the gigantic elephant is (also) subsumed in the wood. The universe masks the reality of the Self, the universe disappears in the reality of the Self.'))

ईशावास्यम्, वास्यम् means it is removed, negated, eliminated. What? अनात्मा. Therefore, What is there? आत्मा alone is there. So, आत्मैव अभूत्. For whom? For this ज्ञानि. यस्मिन्. यस्मिन् means at the time of knowledge, विद्या अवस्थायाम्. At the time of knowledge आत्मा alone is there. So from this what corollary we get? At the time of अज्ञानम् अनात्मा alone is

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there; आत्मा eclipse. So just like सर्प दर्शन काले रज्जुः नास्ति. रज्जुः दर्शन काले सर्पः नास्ति. So when I am absorbed in the world, ब्रह्मन् is not there. When I absorbed in ब्रह्मन्, world is not there.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ गीता २-६९ ॥

This is the difference between ज्ञानि and अज्ञानि. Both of them are looking at the same thing. One says it is the rope and another says it is snake. The substance is one. One has got rope दर्शनम् and another has got snake दर्शनम्. Similarly, one sees the world in the very same place another sees ब्रह्मन्. Then what is the benefit? What do I get out of it? So he says तत्र. तत्र means तस्मिन्काले तस्याम् अवस्थायाम्, ज्ञानकाले, कः मोहः कः शोकः – where is the delusion born out of ignorance. In fact, delusion is put in singular number. We have to put plural - where are the delusions? Delusion is not one or two but innumerable delusion are there. And what is the fundamental delusion? In future I will be happy. This is the fundamental delusion. In future I will be happy. That means what? At present I am unhappy. वेदान्त says either you are ever happy or your never happy. As long as you are going to say ‘tomorrow I will be happy’; you write on the board and see; ‘Tomorrow I will be happy.’ When you wake up and see the next morning what it will be? ‘Tomorrow I will be happy, tomorrow I will be happy.’

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।

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वृद्धस्तावत् विन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥
भजगोविन्दम् - ७ ॥

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं ॥
शिवापराधक्षमापनस्तोत्रम् १३ ॥

So boyhood stage is gone thinking that as a youth I will, when youth is gone or going and we hope that after retirement if we study वेदान्त then happiness will come and thereafterwards we ask, “ok, स्वामिजि, for how many days should I meditate, अन्तः नालुम् वन्तिडाडो? When will it come?” And then we begin to ask the question “स्वामिजि, next जन्म, will I start very early and become your disciple again.” Therefore, all those things, basic मोह is ‘tomorrow I will be happy’. Extend it to all other things. Tomorrow I will be secure, tomorrow I will be fulfilled, all the tomorrows are delusions, वेदान्त says I am full and complete in spite of situations. I can never become happy *because of situations*, I have to find the fullness *in spite of situations*. And this looking for favorable situations is called मोह. The ज्ञानम् will remove this basic postponement psychology. That is called मोहः. And that is gone. को मोहः – where is that delusion. And therefore only कः शोकः. Because once you say ‘tomorrow I will be happy’, what is the corollary? ‘Today I am unhappy’ that is called sorrow, self-dissatisfaction, self-insufficiency, self-inadequacy, missing things in life. I am missing a house, I am missing husband, I am missing a wife, I am missing a child, I am missing a daughter, I am missing a son, grandson etc., as long as I miss

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things that is called संसार. And that is called शोकः, अपूर्णत्वम्. And both of them कः – where are they gone? They disappeared. कुरीयन्ने कण्ठं पानी पीबाल (सूर्यनै कण्ड पनिपोल् as the dew drops vanishes on the rise of the sun)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ गीता ७-१६ ॥

When the Sun rises where the darkness disappears we do not know. Similarly शोक and मोह are gone. Thus अद्वैतदृष्टि, सर्वात्मभाव is given here. Continuing;

Verse No. 8

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरङ् शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भू-

यथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८॥

This is the last मन्त्र of ज्ञानयोग, it is the उपसंहार of the आत्मज्ञानम्. So here also the आत्मस्वरूपम् is described in so many words. सः पर्यगात्. Most of the words are repetition of the ideas given here, which is repeated for the concluding the discussion. Because the convention of the शास्त्र is the main items have to be repeated at the time of conclusion. Remember the radio news or television news, ‘to end the news the headlines once again’. So headlines once again most of the words are repetitive. सः पर्यगात्, पर्यगात् means सर्वव्यापि, the आत्मा or ब्रह्मन् is all-pervading. शुक्रम्,

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शुक्लम् means effulgent, स्वयञ्ज्योति स्वरूपम्, which is of the nature of self-evident Consciousness, *always self-evident means Consciousness only* because Consciousness is the only one which you need not know because it is ever-evident. In fact, because of which alone you come to know your knowledge as well as ignorance. Therefore शुक्लम् means स्वयञ्ज्योति स्वरूपम्. Then अकायम्. So here the word कायः means सूक्ष्म शरीरम्. Therefore, अकायम् means free from सूक्ष्म शरीरम्. And then अत्रणम् and अस्नाविरम्. These two words together means स्थूलशरीर रहितः. Literally the word व्रणम् means a wound, an injury etc., is called व्रणम् and स्नाव means blood vessels. So, अत्रणम् means without any physical wound and अस्नाविरम् means without any blood vessels. Wound and blood vessels belong to which body? Both of them belong to स्थूलशरीरम् alone. Therefore by negating the wound and blood vessels, the उपनिषत् negates the very physical body itself. So, अत्रणम् अस्नाविरम् means स्थूलशरीर रहितम्. If it is there then only I can get wound. If there is no body then where is the question of व्रणम्. And then शुद्धम्. शुद्धम् here means कारणशरीर रहितम्, without the impurity in the form of कारणशरीरम्. कारणशरीरम् is called impurity because it is made up of what? अज्ञानम्. What is the another name for कारण शरीर? If you remember तत्त्वबोध,

अनिर्वाच्यानाद्याविद्यारूपम् शरीरद्वयस्य कारणमात्रम् सत् स्वरूपाज्ञानम्।

निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्॥

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कारण शरीर is otherwise called अविद्या or ignorance. And therefore शुद्धम् means what? कारणशरीररूप अविद्यामल रहितम् – free from the impurity, which is called कारणशरीरम् or अविद्या. So putting all this together what it means? सूक्ष्मशरीर रहितम्, स्थूलशरीर रहितम्, कारणशरीर रहितम् all put together it is शरीरत्रय रहितम्. It is free from the शरीरत्रय. This is the nature of the आत्मा, which is further described in a third and fourth line also, which we see in next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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मन्त्र. 8

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरङ् शुद्धमपपविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८॥

In the first two मन्त्रs the उपनिषत् introduced ज्ञानमार्ग and कर्ममार्ग otherwise known as निवृत्तिमार्ग and प्रवृत्तिमार्ग both of which are necessary for all seekers. And having introduced with them in the first two मन्त्रs the उपनिषत् itself elaborates them in the later portions. Of this ज्ञानमार्ग is being elaborated from the third मन्त्र up to the eighth मन्त्र and in this portion the उपनिषत् presents आत्मज्ञानम् by giving a description of आत्मस्वरूपम्. And in the previous verses that is up to the seventh मन्त्र we saw the nature of आत्मा very clearly, how that आत्मा is different from अनात्मा and how that आत्मा is one with ब्रह्मन् and ultimately how that आत्मा itself is in the form of अनात्मा known as सर्वात्मभाव. Thus in the initial stage we accept आत्मा-अनात्मा division Consciousness-matter division and ultimately we have to resolve the matter into Consciousness. The resolution is not a physical job but it is purely in the form of understanding. Just as pot is resolved into clay without any physical action. And if a person resolves this अनात्मा into आत्मा and owns up that आत्मा as oneself then the प्रयोजनम् is जीवन्मुक्तिः,

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ईशावास्योपनिषत् ७
॥

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Neither there is शोक or grief nor is there मोह or conflicts in life. And having dealt with आत्मस्वरूपम्, now in the eighth उपसम्हार मन्त्र the उपनिषत् summarizes the teaching given until now by talking about आत्मस्वरूपम्. And we have seen the first two lines of the मन्त्र. स पर्यगात् शुक्रम् अकायम् अत्रणम् अस्नाविरम् शुद्धम्. स पर्यगात् means सः सर्वगतः, सर्वव्यापि is that आत्मा and it is शुक्रम् – स्वयम् प्रकाशम्, अकायम् – सूक्ष्मशरीर रहितम्, अत्रणम् अस्नाविरम् – स्थूलशरीर रहितम्, and शुद्धम् – कारणशरीर रहितम्. Therefore if you take these four words अकायम्, अत्रणम्, अस्नाविरम्, शुद्धम् these four words together convey शरीरत्रयविलक्षणः आत्मा. Up to this we saw.

And the next word is अपापविद्धम्, which we have to see now. विद्धम् means affected by, afflicted by, pierced by, tormented by is the meaning of विद्धम्. पापविद्धम् means afflicted by पाप, and अपापविद्धम् means not affected by पाप. So, पाप अतीतः. And why it is not affected by पापम्? Because पापम् belongs to व्यावहारिक plane and आत्मा belongs to पारमार्थिक plane, whatever happens in व्यावहारिक cannot affect the पारमार्थिक. Of course we do accept that पापम् will affect the शरीरम् because, the स्थूलशरीरम् belongs to व्यावहारिक or पारमार्थिक? Hope there is no doubt about it? स्थूलशरीरम् belongs to व्यावहारिक, पापम् belongs to व्यावहारिक, therefore व्यावहारिक पापम् will effect व्यावहारिक शरीरम् even in the case of a ज्ञानि. And that is why ज्ञानि cannot avoid physical afflictions. Even though by

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knowledge he has destroyed all the सञ्चितम्, he avoids all the आगामि but still the प्रारब्ध पापम् which is done by the ज्ञानि not after ज्ञानम् but during अज्ञानकाल whatever पापम् has done those पापम्s are going to afflict the शरीरम्. That is why they also go through ups and downs physically. And therefore शरीरम् is पापविद्धम् and आत्मा is अपापविद्धम्. That is why I repeatedly say there is no physical escaping or escape from पुण्य पापम्. Physical body is affected by देश काल प्रारब्ध. A ज्ञानि does not avoid physical affliction, ज्ञानि knows how to accept physical affliction. How not to react to physical affliction, how to remain balance in physical affliction. And शङ्कराचार्य in his commentary adds not only आत्मा is not affected by पापम्, you have to add पुण्यम् also. आत्मा is not affected by पुण्यम् also. Therefore पाप अतीतः आत्मा, पुण्य अतीतः आत्मा, in short, धर्म अधर्म अतीतः. So the final meaning of अपापविद्धम् is धर्माधर्म अतीतः,

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् ।
कठोपनिषत् १-२-१४ ॥

It is beyond both. And from the standpoint of वेदान्त even धर्म or पुण्यम् is a bondage or affliction. How can you say पुण्य is an affliction? After all पुण्य is going to give me pleasure. So how do you say it is an affliction? वेदान्त says पुण्य is also an affliction because पुण्य produces temporary pleasure. Ok, so what? We say a temporary pleasure is an affliction because it is a potential sorrow. Every temporary pleasure, वेदान्त looks upon as, a potential sorrow, based on which गीता श्लोक?

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ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ गीता ५-२२ ॥

So all temporary pleasures are the potential sorrows. Therefore, temporary pleasures are afflictions and it is caused by पुण्यम्, therefore पुण्यम् also will come under afflictions only. In the 18th chapter कृष्ण says again,

यतदब्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ गीता १८-३७ ॥

All temporary pleasures are called राजससुखम् other than आत्मज्ञानम् सुखम् all other सुखम्s are considered राजससुखम् आत्मज्ञानम् सुखम् is called सात्त्विक सुखम्. And all राजससुखम् are afflictions according to वेदान्त. And आत्मा is beyond both, therefore it is called अपापविद्धम्. And शङ्कराचार्य gives a grammar point here. For संस्कृत students I would just like to mention, not a very big thing. So the उपनिषत् introduces the आत्मा by using the word सः. सः means आत्मा. And according to संस्कृत grammar सः is masculine gender, पुल्लिङ्ग. And there afterwards the आत्मा is described as शुक्लम्, अकायम्, अव्रणम्, अरुनाविरम्, शुद्धम्, अपापविद्धम् all these words are in a neuter gender. According to grammar rule gender and the number of the adjective should be in keeping with the noun. So noun is masculine and all the later words are neuter and therefore शङ्कराचार्य says we have to correct all these words into masculine gender. Therefore, in place of शुक्लम् it should be शुक्लः, अकायः, अव्रणः, अरुनाविरः, शुद्धः, अपापविद्धः. All should be in

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masculine gender. But how can उपनिषत् commit such mistake you should not ask since we look up on उपनिषत् as God's revelation we do not correct the उपनिषत्, we take them as छान्दस प्रयोगः. छान्दस प्रयोगः means what? Vedic usage. Therefore we should not correct it. In your understanding we have to change the gender. And in the third line all are in masculine. कविर्मनीषी परिभूः etc. Therefore no grammatical problem. Because these things won't come to our notice, the आचार्यःs have scrutinized and written them शुक्रमित्यादीनि वचांसि पुल्लिङ्गत्वेन परिणयानि ।

Then the next word is कविः. कविः normally means a poet but in the scriptures the word कविः is often used to convey the meaning of सर्वज्ञः, omniscient. So in this context कविः means omniscient because आत्मा alone illumines all the knowledge in all the intellect. If Einstein has got Einsteinian knowledge, it is illumined by what? आत्मा only illumines. If the ant has got ant knowledge, it is illumined by what? That आत्मा only. Therefore, there is only one आत्मा which illumines or which witnesses all the knowledge remaining in all the intellect. सर्वबुद्धिप्रकाशकत्वात् सर्वज्ञः. And this we find in the eighth chapter of the गीता also,

कविं पुराणमनुशासितारं

अणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपम्-

मादित्यवर्णं तमसः परस्तात् ॥ गीता ८-९ ॥

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There also कवि: means सर्वज्ञः. And not only the आत्मा is सर्वज्ञः but मनीषी. मनीषी means सर्वशक्तिमान्, omnipotent. कवि is omniscient, मनीषी is omnipotent. मनः means the mind. ईषि means what? ईश्वर, the overlord. So, मनः ईषि means the overlord of, the controller of all the organs not only the mind but also the sense organs. In short, all the forces of the creation. सर्वेश्वरः is called मनीषि. मनीषी मनस ईषिता, सर्वज्ञ ईश्वर इत्यर्थः । This is the derivation. So omniscient and omnipotent is the परमात्मा.

And परिभूः. परिभूः means the one who is beyond all, the one who is beyond the relative world, the one who is beyond the opposites, the one who is the absolute principle. So here परि should be understood as उपरि. परि is equal to उपरि. उपरि means what? Beyond, higher than. भूः means the one who remains. So परिभूः means सर्वेषाम् उपरि भवति – the one who is beyond the world of relativity, the world of time and space, the world of pairs of opposites. Again धर्म-अधर्म अतीतः, कार्य-कारण अतीतः, सुख-दुःख अतीतः, सर्व अतीतः. And when we say आत्मा is beyond this must be very carefully understood it does not mean it is physically above. So the word above has got the figurative meaning also. When we say that this particular scientist is above all the other scientists or this person is above politics, means what? Sitting above? So there above does not mean physical transcending, it means it is not affected by, above politics means he is not involved in that, असङ्गः. So the word above has the meaning of

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असङ्गत्वम्. Just as the screen is above from all the events in the movie. So when fire comes in the movie, the screen is in and through the fire, in fact, the fire is shown up on the screen but the screen is beyond the fire. Suppose you see the titanic movie and lot of water and after that the screen has to be dried before the next show because of lot of water it has become wet. No. Why because the screen is beyond water. Beyond means what? It is inherent but at the same time transcendental. Therefore परिभूः means असङ्गः. अन्तर्यामित्वे सत्यपि असङ्गः, though inherent it is transcendental. Like what? आकाशवत्.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ गीता १३-३२ ॥

From where? By the tune you can know that it is from the गीता. So where does it come in the गीता? In the 13th chapter. यथा सर्वगतम् even though the आकाश is in and through everything, आकाश is not wet by water, not burnt by fire, अच्छेद्यः अदाह्यः. That is indicated by the word परिभूः, transcendental.

Then the next word is स्वयम्भूः. This word must be familiar, most of the temples you here this name. Now what do you mean by स्वयम्भूः you know? Any natural thing which a human being has not installed but you convert into a देवता by invocation, they are all स्वयम्भूः. Suppose there is one stone. You are cleaning the place and there is one stone. It need not be even a shapely stone. Go to केदारनाथ you will

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find there is no लिङ्ग shape at all. So anything naturally there, nobody has brought and installed, whatever naturally obtains you take it as an idol and there afterwards you invoke the Lord by doing all the संस्कारs and all and build a temple around that. What is that deity? स्वयम्भूः. Whatever is naturally there if you take then it is स्वयम्भूः. Therefore स्वयम्भूः means स्वयम् भवति इति स्वयम्भूः – that which exist by itself, that which is not artificial. Uncreated by any agency. So स्वयम्भूः means non-artificial, which means uncreated by any agency. And आत्मा is called स्वयम्भूः because it has never been created by anyone. Therefore सर्वकारणम् अकार्यम्. It is a causeless cause which produces everything but itself is not produced by anything. Final meaning is नित्यः. स्वयम्भूः means नित्यः, eternal, uncreated, अकार्यम्.

अन्यत्र अस्मात् कृताकृतात् । कठोपनिषत् १-२-१४ ॥

Or to put in मुण्डकोपनिषत् expression,

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् नास्ति अकृतः
॥ मुण्डकोपनिषत् १-२-१२ ॥

आत्मा is called अकृतः means not produced by, created by anyone is स्वयम्भूः.

And finally the fourth line. And what is this आत्मा, the omniscient, omnipotent परमात्मा do? This परमात्मा created the whole universe. How? Once the question of creation comes then immediately we have to introduce what? Mrs. परमात्मा. By Mr. परमात्मा nothing can be done.

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शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम् ॥ सौन्दर्य लहरी
१॥

So आत्मा is कार्यकरणसङ्घात रहितम्. So therefore, once you talk about creation you have to add मायया through the माया this आत्मा creates the whole world (this has not been said in the मन्त्र, we have to supply) not only It creates the world the creation has to be managed by various powers just as a country has to be managed by the ministers without that there will be mess (with ministers themselves lot of mess there is a different thing) so without a ruler, without a governor, without a presiding principle nothing can go on. The Lord also creates प्रजापतिस to preside over the creation. And in the पुराणस etc., it is said fourteen प्रजापति are there like दक्ष प्रजापति etc., ईश्वर creates all the प्रजापतिस. As the very word प्रजापति means the one who lords over all the प्रजास, the citizens. Therefore, the Lord created the whole creation then he created the चतुर्मुखब्रह्म and then through चतुर्मुखब्रह्म he created fourteen प्रजापतिस.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मूढावा मानसा जाता येषां लोक इमाः प्रजाः ॥ गीता १०-६ ॥

They are all called मानसपुत्रस, by सङ्कल्पमात्रेण He has created. And having created the fourteen प्रजापतिस ईश्वर allots various duties for them, like here they give different ministries to different people. So therefore you vote for us in the vote of confidence and what will be in return ministry will be given. So what I want to say is each minister is given in certain

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duties also, the same way ईश्वर also allots duties to प्रजापतिs. That is said here. शाश्वतीभ्यः समाभ्यः. So the word समाभ्यः means the fourteen प्रजापतिs. So all these we come to know only by शङ्कराचार्य commentary. In dictionary and all it is not found. That is why we say ईशावास्य is a mystic उपनिषत् because no word has a dictionary meaning. And here समा if you look into dictionary the word समा means or संवत्सरः or वर्षम्, the year is the dictionary meaning of समा. And in this context समा means what? Not year or वर्ष but it refers to प्रजापति. From which dictionary you get this meaning? But for that also they justify, in प्रश्नोपनिषत् there is a मन्त्र which says

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । ॥ प्रश्नोपनिषत् १-१-९ ॥

In that प्रश्नोपनिषत् मन्त्र, संवत्सरो वै प्रजापतिः is brought here. And समा is equal to संवत्सरः, संवत्सरः is equal to प्रजापतिः C/o. प्रश्नोपनिषत्. Therefore समाभ्यः fourteen प्रजापतिs. And what type of प्रजापतिs they are? शाश्वतीभ्यः – the प्रजापति is who are eternal. So here also we have to carefully understand. Because according to वेदान्त there is only one eternal thing i.e., ब्रह्मन् or आत्मा. How can you say प्रजापति is eternal? After all प्रजापति is also a post which will be there for some time and afterwards even ब्रह्माजि himself is perishable then what a talk of fourteen प्रजापतिs who are created by ब्रह्माजि? So प्रजापतिs are non-eternal according to

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वेदान्त. But the उपनिषत् says शाश्वतीभ्यः. How do you solve this problem? Again we solve this problem by applying the logic. What is relatively long is figuratively called eternal. अपेक्षित नित्यम् is figuratively called permanent. Like what? I give an example do you remember? Like the permanent job. So I was for six months in probation or for one year probation now I have become got a permanent job. What is meant by permanent? Is he going to remain permanently? Company itself is not permanent, so therefore, where is the question of permanent job. Compared to one year or six months probation 25 or 30 years of working is considered to be permanent. People talk about स्वामिजि why can't you think of putting up a permanent structure here. What do you mean by permanent structure? Is it going to remain eternally? It is doubtful whether earth itself will remain eternally, some meteor is on a collision course with earth and would hit it in near the future, they say. So therefore, when the earth, the galaxies themselves are not permanent, what do you mean by permanent structure? It means relatively long. Similarly here also शाश्वतीभ्यः समाभ्यः these प्रजापतिs live throughout this particular सृष्टि whereas the human beings are like rain beetle – the one which appears before the rainy season. Just as the rain beetle has got short life, human beings have got only a short life, compared to human life the प्रजापतिs live throughout the सृष्टि, therefore they are said to be शाश्वतीभ्यः समाभ्यः. समा is feminine gender in संस्कृत, therefore, शाश्वती is feminine gender. And

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to these fourteen eternal प्रजापतिs अर्थान् व्यदधात्. We have to supply the subject आत्मा. This परमात्मा with माया power, this परमेश्वर allotted, व्यदधात् means allotted or allots, अर्थान्, अर्थान् means duties or responsibilities. Just as finance ministry is given particular set of duties, this minister, that minister he has got power, area, similarly, each प्रजापति has got particular area of jurisdiction. So thus अर्थान्. Here also for अर्थ if you look into dictionary it means wealth, human goal. But here none of these meanings we can take. अर्थ means duty. कर्तव्यानि इत्यर्थः. And on what basis these duties are given? Is ईश्वर also has got some motives like various parties here? So the portfolios are given with some motive or intention. You become law minister, you become finance minister, for every portfolio certain motive or intention is there. Like that भगवान् also is doing with some motive, on what basis? The उपनिषत् says याथातथ्यतः. याथातथ्यतः means appropriately as they deserve. Because I said that even प्रजापतिs are the name of particular post only and the प्रजापतिs have become प्रजापतिs because of their पूर्व पुण्यम् and therefore according to their पुण्यम् the responsibilities are also given. Among these fourteen प्रजापतिs themselves gradation is there. If higher पुण्यम् then bigger ministry, deputy so and so etc. Therefore, याथातथ्यतः means स्वस्वकर्म अनुसारेण तत् पुण्य अनुसारेण appropriately the positions are given. If you analyze this मन्त्र you will find some of the descriptions are सगुण descriptions and some of the

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descriptions are निर्गुण descriptions. Wherever सगुण descriptions comes you should take care माया सहित परमात्मा. Wherever निर्गुण description comes you should take it as माया रहित परमात्मा. सगुण and निर्गुण, सोपाधिक and निरुपाधिक. For example शुक्रम् अकायम् अत्रणम् अस्नाविरम् शुद्धम् अपापविद्धम् परिभूः स्वयम्भूः all these are निर्गुण आत्मा descriptions whereas कविः मनीषी, कविः means omniscient, omnipotent etc., are सगुण descriptions. So कविः is सगुण आत्मा, मनीषी is सगुण आत्मा. याथातथ्यतोऽर्थान् व्यदधात् is सगुणम् or निर्गुणम्? निर्गुण ब्रह्म never allots any duty, it is only सगुण आत्मा. And सगुण आत्मा is otherwise called ईश्वर. So with this the ज्ञानयोग part, the philosophical part, the वेदान्त part is over.

Now here after we have to go to प्रवृत्तिमार्ग, the वेद पूर्वभाग. So the first part is for the qualified students like you, therefore that has been given at the beginning itself. Suppose there are some people who say that all these are beyond our mind, the उपनिषत् comes down to the level of मन्द or मध्यम अधिकारीs and it talks about प्रवृत्तिमार्ग or कर्म मार्ग or various secondary disciplines. Primary disciplines over, now we are coming to the secondary disciplines, tutorial college. It is going to be discussed. We will read. मन्त्र nine.

Verse No. 9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९॥

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So with the previous portion ज्ञानकाण्ड is over, now we are coming to कर्मकाण्ड or वेदपूर्व otherwise called पूर्वमीमांसा these are all different names given. And कर्मकाण्ड talks about various activities to prepare the mind for ज्ञानकाण्ड or for accomplishing material ends. कर्मकाण्ड does twofold job

- i) One job of कर्मकाण्ड is fulfilling the material needs of the people.

धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् ... ॥
ऋग्वेदसंहिता २-६-२७ ॥

I want a child, I want the child to get married, I want a house, I want water, I want electricity etc. so कर्मकाण्ड provides with the material needs. This is one purpose.

- ii) The second purpose is the कर्मकाण्ड provides ज्ञानयोग्यता also. That it fulfills the spiritual needs.

And for fulfilling these two needs material and spiritual needs, the कर्मकाण्ड prescribes varieties of exercises which can be broadly classified into two branches.

- a. One is physical activities which includes verbal also. कायिकम् वाचिकञ्च. कायिकवाचिक कर्माणि is one branch of activity.

- b. And another branch of activity is मानस कर्माणि.

All rituals come under कायिक कर्म. कायिक means what? bodily activities. काय means body. So bodily activities.

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वाचिक means verbal activities like पाशयण etc. Both of them come under physical activities. मानस कर्म is all types of meditation known as so उपासनानि. So उपासनाs also are classified under कर्म. You should very carefully note all उपासनाs come under कर्मकाण्ड only because all उपासना are also कर्मs only. Then why are they called उपासनाs? Because they are a specific type of कर्म. And what is the peculiarity of that? No body is involved, no speech is involved, it is purely mental. मानस व्यापार रूपाणि. And all these कर्मs and and all these उपासनाs put together will come under कर्मकाण्ड.

Now the scriptures talk about varieties of फलम् or benefit for कर्म. So varieties of benefit for कर्म. And the scriptures promise varieties of benefit for उपासना also. So every कर्म has got कर्मफलम् and every उपासना has got उपासनाफलम्. Ritual has got its benefit, meditation has got its benefit.

c) Now the scriptures talk about a third type of exercise also which is the combination of कर्म and उपासना. This is a third type of exercise. And what is that? Combination of ritual and meditation. In संस्कृत it is called कर्म उपासना समुच्चयः. समुच्चयः means what? Combination. In छान्दोग्य उपनिषद् the first five chapters talk about varieties of कर्म उपासना समुच्चयः.

यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवतरं भवति । ॥
छान्दोग्योपनिषद् १-१-१० ॥

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छान्दोग्य talks about कर्म उपासना समुच्चयः.

Thus what are the three possibilities? Possibility number one केवल कर्म that means mere rituals without meditation. Possibility number two केवल उपासना mere meditation without ritual. Possibility number three कर्म उपासना समुच्चयः the combination of these two.

Now the ईशावस्योपनिषत् wants to say that कर्म उपासना समुच्चयः is superior to केवल कर्म and केवल उपासना. Combination is more powerful, it has got better results. For example suppose you are chanting विष्णुसहस्रनाम that is physical activity which will come under कर्म पारायणम्. And before विष्णुसहस्रनाम chanting we have a portion called अथ ध्यानम्. That ध्यानम् is what? उपासना. That is why all the ध्यानमन्त्रs will be a clean description of the form of the Lord.

क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् ।
मालावलुप्ता सनस्थः स्फटिकमणि

Or

शान्ताकार भुजगशयनम्

Or

मेघश्यामम् पीत कौशेय वासम्

All ध्यान श्लोकs will be physical description of a deity. And why do they describe? Because you are supposed to visualize. मेघश्यामम् we have to visualize विष्णु in dark color or पीत

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कौशेय वासम् yellow silken garment etc. But what do we do? Somehow chant and finish it and while chanting that we will be doing other jobs also by action. So this also become another कर्म. It will have फलम्, definitely फलम् will be there but the फलम् will be lesser. But suppose we mentally chant and visualize,

सिन्दूरारुण विब्रहां त्रिनयनां माणिक्य मौलि स्फुरत् ॥
श्रीललितासहस्रनाम ध्यानम् ॥

शुद्ध-स्फटिक सङ्काशम् त्रिनेत्रम् पञ्चवक्त्रकम् । गङ्गाधरम्
दशभुजम् ॥ श्रीरुद्रप्रश्नः लघुन्यासः ॥

Anything you take. In our tradition many of the rituals prescribed are कर्म उपासना समुच्चयः including our regular सन्ध्यावन्दनम्. In सन्ध्यावन्दनम् the first part is called सन्ध्यावन्दनम्, the second part is called गायत्री उपासना. Our very सन्ध्यावन्दनम् is कर्म उपासना समुच्चयः. Now the उपनिषत् wants to glorify कर्म उपासना समुच्चयः.

And for this purpose the उपनिषत् is using a peculiar method. This is again a method of the वेद. What is that? To glorify something the उपनिषत् often criticizes the other disciplines. To glorify one particular discipline the उपनिषत् criticizes or the वेद criticizes the other disciplines. As in the 10th and 11th chapter of the गीता कृष्ण wants to glorify भक्ति and for that purpose कृष्ण criticizes all others साधनाs. He says,

न वेदयज्ञाध्ययनैर्न दानैर्-

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न च क्रियाभिर्न तपोभिरुग्रैः । ॥ गीता ११-४८ ॥

He says वेद is useless, यज्ञ is useless, दानम् is useless, rituals are useless, all other तपस् etc are useless.

एवं रूपः शक्य अहं नृलोके

Then he says,

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ गीता ११-५४ ॥

This is in गीता. In the मुण्डकोपनिषत् also it is said,

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । ॥
मुण्डकोपनिषत् ३-२-३ ॥

You will not get मोक्ष by attending classes. नायमात्मा प्रवचनेन लभ्यो न मेधया You will not get मोक्ष because of remembering all these things. It is like a boon for us. Our biggest problem is memory. The उपनिषत् says memory power is not going to liberate. न मेधया. न बहुना श्रुतेन, repeatedly attending the class no benefit. So if you take these literally what will happen? The problem. Therefore this is a Vedic method of teaching, it is called न हि निन्दा न्यायः. न हि निन्दा न्यायः means criticism of certain exercises for glorifying some other disciplines. And the criticism should not be taken literally, because in another place what is glorified here will be criticized elsewhere and what is criticized here will be glorified elsewhere, all disciplines glorified and all disciplines are criticized also. Therefore what should I understand? In a particular context a particular thing is

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highlighted. Like when somebody dies, some politician passed away. Till yesterday we will be blaming him, the moment he dies you can see the state. The vacuum in the political field cannot be filled up by anyone. He has prayed yesterday that this fellow should die then within a day the gramophone record is turned on. Even though everybody knows that person is useless, still when death happens you do that. These are all convention. Similarly here also the उपनिषत् is going to do केवलकर्मनिन्दा, केवलउपासनानिन्दा for the sake of glorifying कर्म उपासना समुच्चयः स्तुतिः. So, समुच्चयः स्तुत्यर्थम् केवलकर्म केवलउपासनञ्च निन्द्यते. But we should not take it in the literal sense. कर्म is great, उपासना is great, but here it is brought down. And how does the उपनिषत् criticize? Again the उपनिषत् uses peculiar language. The उपनिषत् says the one who does कर्म, केवलकर्म, rituals or वैदिक कर्म as a result of that they go to a dark world. Those who do all the पूजाs and rituals and यागs and यज्ञs they all go to dark world. Don't be afraid, will rectify all this later. Just उपनिषत् presents. And then it talks about उपासना. उपासना is supposed to be a superior साधना because it is done with a mind, the उपनिषत् says those who do उपासनाs they will go to darker लोकs. So ritualist will go to *dark* लोक, meditators go to *darker* लोक and therefore better don't follow केवलकर्मs or केवल उपासनाs but take to कर्म उपासना समुच्चयः. This is the topic of मन्त्र number nine, ten and eleven. The details of which will see in the next class.

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ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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मन्त्र. 8

स पर्यगाच्छुक्रमकायमव्रण-

मरुनाविरग्ं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भू-

र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८॥

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाग्ं रताः ॥ ९॥

The entire ईशावस्योपनिषत् can be split into four portions.

- i) The first मन्त्र gives a summary of the ज्ञानयोग.
- ii) Then the second मन्त्र gives the summary of the कर्मयोग.
- iii) Then from the third मन्त्र up to the eighth मन्त्र we have got the elaboration of ज्ञानयोग.
- iv) And finally from the ninth मन्त्र up to the end that is the eighteenth मन्त्र we have the elaboration of कर्मयोग.

So summary of ज्ञानयोग, summary of कर्मयोग, elaboration of योग and elaboration of कर्मयोग these are the four parts. Now we have covered up to the eighth मन्त्र which means we have seen the summary of ज्ञानयोग, summary of कर्मयोग and elaboration of योग all these three parts are over. Now from the ninth मन्त्र we are going to see the elaboration of कर्मयोग. In this portion also from मन्त्र number nine up to मन्त्र number fourteen - six मन्त्रs the उपनिषत् is talking

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about two साधनाs, from मन्त्र number nine up to the fourteenth मन्त्र the उपनिषत् is going to talk about two साधनाs. The first साधना is known as कर्म उपासना समुच्चयः. The second साधना is उपासना द्वय समुच्चयः. Before going to the मन्त्रs proper I will briefly explain what are these two साधनाs.

The first साधना is कर्म उपासना समुच्चयः. So hear the word कर्म means religious action, शास्त्रविहितकर्माणि. In short, living a life which is in keeping with Shastric injunctions. Because we know that our life can be governed either by शास्त्र or our life can be governed by our own रागद्वेष, our own personal likes and dislikes. When the life is in keeping with our personal life and dislikes it is प्राकृतम् and that person is called प्राकृत पुरुषः, an unrefined, uncultured person but when the life is governed by what is proper and improper, what is moral and immoral then he is called संस्कृत पुरुषः. So here the word कर्म means the actions which are permitted by शास्त्र, which we have seen the गीता as पञ्चमहायज्ञाः. Then the second word that we use is उपासना. The word उपासना means meditation. Meditation upon what? सगुणम् ब्रह्म or the Lord with attributes. सगुणम् ब्रह्म or सगुण ईश्वर meditation is called उपासना. So it can be even any देवता ध्यानम्, इन्द्र ध्यानम्, वरुण ध्यानम्, राम ध्यानम्, कृष्ण ध्यानम् all of them will come under उपासना. If the object of meditation is निर्गुणम् ब्रह्म then we don't call it as उपासना it has a different name that is निदिध्यासनम्. Here we are not

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talking about निर्गुण ध्यानम् or निदिध्यासनम् but here we are talking about सगुण ध्यानम् that is उपासना. So we have known the meaning of the word कर्म is action, उपासना is meditation. In कर्म physical body is very much involved whereas in उपासना physical body is not involved. Physical पूजा can never be called उपासना. Many people mistake पूजा as उपासना. Once the physical body is involved you cannot use the word उपासना. The peculiarity of उपासना is it is purely mental action. If you are doing the पूजा mentally, मानस पूजा you are doing that can be called उपासना because in मानस पूजा body is not involved. So कर्म means physical action, उपासना means mental action. Then the third word is समुच्चयः. समुच्चयः means combination, mixing. Therefore कर्म उपासना समुच्चयः means a combination of कर्म and उपासना. Not as we like but as prescribed by the scriptures. And that is called कर्म उपासना समुच्चयः. This is the first साधना that is going to be talked about here.

And the उपनिषत् wants to glorify कर्म उपासना समुच्चयः. And after glorifying कर्म उपासना समुच्चयः then the उपनिषत् advises a person to follow. Now how does the उपनिषत् glorify the combination? For that the उपनिषत् uses a method and the method is the उपनिषत् points out that mere कर्म is an inferior साधना and mere उपासना is also an inferior साधना whereas the combination of both of them is a superior साधना. If you have to use in संस्कृत mere कर्म is called केवलम् कर्म. What do you mean by mere कर्म? That is a

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person does only action but he does not combine उपासना in that action. Therefore उपासना रहित कर्म is called केवलम् कर्म. Similarly what is the second possibility? Mere उपासना is the second possibility, in which a person does lot of meditation but he does not do any कर्म therefore कर्म रहित उपासना is called केवल उपासना. And the उपनिषत् points out that केवल कर्म is also inferior and केवल उपासना also is inferior whereas the कर्म उपासना समुच्चयः is superior. And really speaking केवल कर्म is inferior is only in the relative sense, केवल कर्म itself is noble only but just for the sake of the glorification of the combination the उपनिषत् is criticizing the individual one. And this is called the criticism of one साधना for the sake of the glorification of another साधना. So this we have to understand because the criticism that is done in the उपासना in the उपनिषत् is not really to bring down a particular साधना, it should not be negatively interpreted, criticism is down for the sake of highlighting another साधना. For example in भगवद्गीता in the 10th 11th chapters etc., we find कृष्ण wants to glorify भक्ति. And to glorify भक्ति कृष्ण uses these words,

न वेदयज्ञाध्ययनैर्न दानैर्-

न च क्रियाभिर्न तपोभिरुग्रैः ।

एवं रूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ गीता ११-४८ ॥

So in this verse कृष्ण says all Vedic studies are useless, all the यज्ञs are useless, all दानम् are useless कृष्ण criticize all the

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other साधनाs but reading that line we should not conclude then we should not do charity. So that line when कृष्ण criticizes दानम् we should not take the criticism literally, दानम् is a very very important साधना because in the 18th chapter कृष्ण himself says,

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । ॥ गीता १८-५ ॥

दानम् is very important साधना, कृष्ण highlights in the 18th chapter. Then why should कृष्ण criticize the दानम् in the 11th chapter? There the criticism is not for the criticism's sake but it is for the glorification of भक्ति. This principle is called न हि निन्दा न्यायः. I have talked about this before. न हि निन्दा निन्दितुं प्रवृत्ता, अपि तु स्तुत्यं स्तोतुम्. Similarly here also the कर्म is also glorious, it is not to be criticized; उपासना is also glorious and not to be criticized, but the उपनिषत् in this context criticizes कर्म and criticizes उपासना also, for what purpose? Not for criticism's purpose but for highlighting the combination. Therefore in the following three verses what the उपनिषत् does is criticism of केवल कर्म, criticism of केवल उपासना and finally glorification of कर्म उपासना समुच्चयः. So केवल कर्म निन्दा, केवल उपासना निन्दा and कर्म उपासना समुच्चयः स्तुति. This is the topic. With this background we have to look into the मन्त्र. The ninth मन्त्र we are seeing. In the first line केवल कर्म is criticized. ये अविद्याम् उपासते. Here the word अविद्या means केवल कर्म. What do you mean by केवल कर्म? Performance of rituals without combining meditation. Meditationless rituals are here called अविद्या. In

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which dictionary this meaning is there? In no dictionary we will get this meaning. That is why we say ईशावास्य is difficult because it doesn't have the regular meaning, every word has got a contextual meaning. So अविद्या is equal to केवल कर्म. उपासते means suppose some people practice. And what will happen to them? The उपनिषत् is threatening, अन्धं तमः प्रविशन्ति. So they will enter into blinding darkness as it were. They will enter into blinding darkness as it were. So therefore केवल कर्म should not be practiced because by practicing केवल कर्म a person will enter into blinding darkness. Now how can you justify that? Really speaking, in other context it is said, by practicing कर्म a person will go to heaven it is said and the उपनिषत् is saying that by practicing कर्म a person goes to blinding darkness. Now the idea is not that literally they go to blinding darkness but the उपनिषत् is pulling down केवल कर्म so that can be glorified. And again the blinding darkness can be justified in a philosophical sense also. Heaven can be described as a dark world. How can you describe a heaven as a dark world, a gloomy word? It has got a philosophical significance. Heaven is known for its sense pleasure and when a person goes to a world of sense pleasures all the time he is going to be lost in the external world, his mind is going to be extrovert totally, he is going to be बहिर्मुख because all the times immersed in enjoyments. Now from philosophical angle when a person becomes more and more extrovert the chances of Self-enquiry become lesser

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and lesser. The more a person is lost in the external pursuit chances of Self-enquiry dwindle as you sow in the कठोपनिषत्,

पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति
नान्तरात्मन् । ॥ कठोपनिषत् २-१-१ ॥

As शङ्कराचार्य said भज गोविन्दम्,

करत्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।

इति परिभाषय सर्वमसारम् विश्वं त्यक्त्वा स्वप्न विचारम् ॥
भजगोविन्दम् - २३ ॥

Why are you running extrovert? why can't you ask the basic question who am I, from where did I come, where am I going, what is the purpose of life? This basic question he can never ask. Therefore heavenly world may be bright from material angle but from the spiritual angle heavenly world is dark because this scope for Self-knowledge is minimum there.

अन्तर्मुख समाराध्या बहिर्मुख सुदुर्लभा ॥ श्री ललिता सहस्रनाम
स्तोत्रम् - १६२ ॥

Therefore is heaven bright or dark? From material angle it is bright but from spiritual angle it has no scope for Self-knowledge. And therefore it is अन्धम् तमः. So there the Self-ignorance is thicker than the Self-ignorance in India. In india it is very easy to get वैराग्यम्. Wherever you go some or the other problem exists. But there when everything is warm and cosy where is the question of Self-enquiry. So therefore केवल कर्म leads to अन्धम् तमः.

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Now in the second line केवल उपासना is criticized. ये उ विद्यायां रताः. Suppose there are some others who are committed to विद्या. Here विद्या means what? केवल उपासना. विद्या means not Self-knowledge. In this context विद्या means केवल उपासना. And what is the meaning of केवल उपासना? Mere meditation without combining with rituals, कर्म रहित उपासना. Suppose they are involved in that then what will happen to them? ततः भूय इव ते तमः – they also will go to blinding darkness. Then what is the difference between previous and this one? केवल कर्म also give blinding darkness, केवल उपासना also leads to blinding darkness, then what is the difference? The उपनिषत् says ततः भूय इव, here the darkness is thicker. So केवल उपासक will go to a world which is darker. So here also we can take figuratively. And we can also give philosophical justification also. What is the justification? The केवल उपासना will lead to better sense pleasures, always उपासनाफलम् is superior to कर्मफलम्. Even in जप also. Between noisy जप and whisper जप and mental जप, the mental जप gives the highest benefit whereas whispering जप gives lesser benefit and loud जप gives the least benefit. So here also कर्म is more grosser, उपासना is more subtler and therefore the केवल उपासक will get better sense pleasures and therefore materially he goes to a brighter world but spiritually it is darker because the more the sense pleasures the more extrovert he will be. He will have no time because round the year like our December season (concert

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season) स्वर्गलोक is January February March are all season only, all the time dance, music, entertainment. Therefore it is darker world. So केवल कर्म will lead to dark world, केवल उपासना will lead to darker world and therefore don't follow them independently that is the idea which will come later. Continuing;

Verse No. 10

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १०॥

So here the teacher says all these ideas are not our inventions or imaginations but we have learnt this from our गुरु, it is not a bluff, it is a valid information we have got from our गुरु. इति शुश्रुम, second line, so this idea, which idea? Given in the previous मन्त्र, this idea we have heard from धीराणाम्, धीरः means ज्ञानिनः, wise people. So from the wise people we have got this knowledge. And who are those people? ये नः तत् विचक्षिरे –who taught us this particular शास्त्रम्. So here interestingly, the Upanishadic sages themselves point out that we have heard it from our गुरुs. So how long ago did the Upanishadic sages exist? We do not know. And the Upanishadic sages themselves say that we have not invented, it is not 3000 BC or 4000 BC, even if we take for granted that these have been written around 3000 BC these ऋषिs also have only brought it down but they themselves got from their गुरु. If you ask them what they will

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tell? We got from our गुरुs. That is why the date of the वेदs we can never fix. It is a futile exercise to try to find out the date of the वेदs. When somebody wrote you can give a date, when somebody printed you can give a date but the origination of the वेदs you can never give a date because these ऋषिs say ये नः तत् विचक्षिरे. विचक्षिरे means they taught us. And what did they teach? He is summarizing. अविद्या अन्यत् आहुः. So, अविद्या means through कर्म the फलम् is different, अन्यत् refers to फलम्. The फलम् is different for कर्म. And विद्या अन्यत् आहुः – the फलम् that is gained through उपासना is different. So here also अविद्या means कर्म. Which कर्म? केवल कर्म. And विद्या means केवल उपासना. They have got distinct results. What are the distinct results? One has got dark world and another has got darker world. Thus we have come to know from our गुरुs. Therefore what should you do? Better don't practice them independently; join them. That is why in our tradition most of the साधनाs that are prescribed are in the form of समुच्चयः only. Right from daily सन्ध्यावन्दनम्. If you take सन्ध्यावन्दनम् there are two अङ्गs. I do not know how many of you remember. We were doing once upon a time सन्ध्यावन्दनम्. In सन्ध्यावन्दनम् there are two parts. The first part is that of ritualistic portion.

आपो वा इदं सर्वम् ...

आपो हि ष्ठा मयोभुवस्ता ...

आदित्यं तर्पयामि । अङ्गारकं तर्पयामि । ...

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There are all कर्म portion. And then comes to second part there water is not involved, he should sit in a place and do गायत्री ध्यानम्, which is call गायत्री उपासना. Even the first portion itself,

असावादित्यो ब्रह्मा । ब्रह्मैवाहमस्मि ॥

is called अहङ्ग्रह उपासना. This ब्रह्मैवाहमस्मि मन्त्र is introduced when? Not in the old 99th year, not at the time of सन्न्यास, even at the time of उपनयनम् when is child is seven or eight years old then itself महावाक्यम् is put into his deep psyche असौ आदित्यो ब्रह्मा । ब्रह्मैवाहमस्मि. So in सन्ध्यावन्दनम् itself अहङ्ग्रह उपासना is there, गायत्री ध्यानम् is there and of course rituals are there. So what is सन्ध्या? It is neither केवल कर्म nor केवल उपासना but कर्म उपासना समुच्चयः. And when you are doing विष्णुसहस्रनाम the ध्यान श्लोकs,

भूः पादौ यस्य नाभिर्-वियदसु-रनिल-चन्द्रसूर्यौ च नेत्रे

that is उपासना. And then,

विश्वं विष्णुर्वषट्कारो ...

It is कर्म. Therefore, in the daily विष्णुसहस्रनाम पाठायणम् also कर्म उपासना समुच्चयः is there. Because that is supposed to be glorified and not only that it also improves our physical health, कर्म improves our physical health, it destroys physical तमोगुण. Physical तमोगुण is the big problem. Right from early morning getting up is a problem. Therefore कर्म destroys physical तमोगुण, उपासना destroys mental तमोगुण.

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Therefore, one has grow both physically and mentally therefore, always combination is advocated. And here also we are going to find combination in the 11th मन्त्र.

Verse No. 11

विद्यां चाविद्यां च यस्तद्वेदोभयङ्गं सह ।

अविद्याया मृत्युं तीर्त्वा विद्यायामृतमश्नुते ॥ ११॥

So the previous two मन्त्रs are more or less an introduction in the form of criticism of केवल कर्म and केवल उपासना. The eleventh मन्त्र alone is the real teaching where the combination is advocated. So here the teacher says, यः उभयङ्गं वेद. Suppose a person, an intelligent person practices, वेद means one who knows and practices. Knowing is not enough, it has to be practiced. One who knows and practices. What? उभयङ्गं means what? विद्याम् च अविद्याम् च. अविद्या means what? शास्त्रीय कर्म. विद्या means what? शास्त्रीय उपासना. विद्याम् च अविद्याम् च means both कर्म and उपासना suppose a person practices. And that to how? सह. That सह is the crucial word. सह means what? together. The one who combines both of them. and that is why in most of the rituals they start with शुक्लाम्बरधरं and ॐ भुः. Because they say even in that शुक्लाम्बरधरं विष्णुं certain nerves are activated, that mind becomes ready and ॐ भुः is the प्राणमय. And प्राणमय also makes the mind concentrated. Because all the कर्मs involve some amount of meditation. At least a few नामs are mentally chanted. And therefore suppose a person practices both of them simultaneously then what will happen to him? कर्म

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उपासना समुच्चयः कर्ता, the one who is for him अविद्या मृत्युं तीर्त्वा. So what will the अविद्या, अविद्या means शास्त्रीय कर्म he has practiced. And that will have to do some positive job, it has to give him some benefit and he has combined the उपासना also, the उपासना also should give some benefit. The उपनिषत् says what benefit will be given by कर्म portion of the combination and what benefit will be given by the उपासना portion of the combination. What is the benefit? He says अविद्या. The कर्म part मृत्युं तीर्त्वा – he will transcend, will help him transcend मृत्यु. Now what is the meaning of the word मृत्युः. Again you should not look into dictionary. Dictionary meaning has no connection with the contextual meaning. Here शङ्कराचार्य says मृत्युः means instinctive action, स्वाभाविकम् कर्माणि, यगद्वेषरहित कर्माणि, natural actions which are not governed by what is proper and what is improper, a wild, uncontrolled, unrestrained कण्ठलक्षे काट्सी कोण्ठलक्षे कोलम् (कण्डदे काक्षि कोण्डदे कोलम् do whatever you feel like doing in the name of freedom) that is called मृत्युः. A wild lifestyle, a let go philosophy. And that is called मृत्यु because such a life will lead a person from संसार to संसार, an uncultured, unrefined, natural life is ok for animals because animals do not have a free will and therefore they can do three things, that is called कामवादः, कामभक्षः, काम आचारः. कामवादः means speaking whatever comes to the mouth. कामभक्षः means eating whatever, whenever as one feels like to eat. I am hungry I feel like eating, I want to eat

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now. काम आचारः doing anything that I feel like doing. That कामवादः, कामभक्षः, काम आचारः is perfectly ok for an animal because its life is governed by instinct but in the case of human beings I may feel like doing manythings but I am not supposed to do whatever I feel like doing. So, I have to restrain certain words, it may come out of my mouth but I have to swallow. Swallow not because of external control, if I swallow it because of external control it is suppression but if I swallow that because of my own maturity it is called transcendence, it is called a growing out, it is called maturity. Now कामवादः, कामभक्षः, काम आचारः is called मृत्युः in this मन्त्र. And मृत्युं तीर्त्वा means a person who lives in a *Shastric* life he is able to master his instincts and he is able to say no when he has to say no.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ गीता ३-४१ ॥

In the third chapter कृष्णI said the इन्द्रियाणि, मनः, बुद्धिः etc., they tempt to do whatever they like that is called मृत्युः. And why it is called मृत्युः? Because it keeps a person within संसार, पुनरपि जननम् पुनरपि मरणम् cycle therefore, it is called figuratively मृत्युः. And when a person takes to Vedic lifestyle what does he crossover? This instinct is life he crosses over, undefined life he crosses over and he takes to a refined, cultured, mature life. That's why it is called second birth - from animal-man to man-man, which is indicated by the sacred thread ceremony. It is the second birth of the person

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when any human being goes from animal life to human life. And only when I go from animal-man to man-man then alone I can hope to become a godman. And this is the first stage. So, अविद्यया by a *Shastric* lifestyle मृत्युं तीर्त्वा he crosses over his स्वभावः. And then विद्यया. विद्यया means what? By the practice of सगुण ईश्वर ज्ञानम् or सगुण उपासनम्, अमृतं अश्नुते – that person will attain अमृतत्वम्, immortality. By immortality what we mean is क्रममुक्तिः. You must be knowing about क्रममुक्तिः, we have seen before. That is the उपासक will go to ब्रह्मलोक after death and in ब्रह्मलोक he will attain the ज्ञानम्. And what ज्ञानम्? ज्ञानम् contained in from मन्त्र number three to मन्त्र number eight. Whatever आत्मज्ञानम् was discussed that ज्ञानम् he will get in ब्रह्मलोक and attain immortality. Therefore विद्यया, उपासनया अमृतं अश्नु क्रममुक्तिम् प्राप्नोति. With this the first साधना is over. And what is the first साधना? कर्म उपासना समुच्चयः. Now we are going to second साधना. मन्त्र number 12.

Verse No. 12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यान् रताः ॥ १२॥

So in these three मन्त्र we are getting the second साधना which is known as उपासना द्वय समुच्चयः. What do you mean by this? The combination of two उपासनाs. So previously it was one कर्म and one उपासना, here it is the combination of two उपासनाs. What are those two उपासनाs? One is हिरण्यगर्भ उपासना. हिरण्यगर्भ should be understood as total

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सूक्ष्म शरीरम्, or total mind or total knowledge is called हिरण्यगर्भः. And this उपासना is called हिरण्यगर्भ उपासना. And the second उपासना is प्रकृति उपासना and प्रकृति represents total कारण शरीरम्. हिरण्यगर्भ is total सूक्ष्म शरीरम् and प्रकृति or माया is total कारण शरीरम्. And this is meditated upon which is known as प्रकृति उपासना. Now here हिरण्यगर्भ in this उपनिषत् is known as सम्भूतिः or सम्भवः. हिरण्यगर्भ in this context is known as सम्भूतिः or सम्भवः. And why is he called सम्भूतिः. सम्भूतिः means the one who is born, the one who has got birth is called सम्भूतिः. And हिरण्यगर्भ is known as सम्भूतिः because we know that the total सूक्ष्म शरीरम् is born out of total कारण शरीरम्. Since total सूक्ष्म शरीरम् is born it is called सम्भूतिः. सम्यक् भूतिः जन्म यस्य सः सम्भूतिः, हिरण्यगर्भ. And the total कारण शरीरम् or प्रकृति here is called असम्भूतिः or असम्भवः. And why it is called असम्भूतिः? You can guess. सम्भूतिः is हिरण्यगर्भ because he has got birth. प्रकृति is called because असम्भूतिः प्रकृति does not have a birth at all. प्रकृति or माया is not born. कारण शरीरम् is born out of what? स्थूल शरीरम् and सूक्ष्म शरीरम् are born out of कारण शरीरम्. कारण शरीरम् is not born out of anything. That is why if you remember तत्त्वबोध what is the definition of कारण शरीरम्? अनिर्वाच्यानाद्याविद्यारूपम्. अनादि word is used. Therefore, प्रकृति is called असम्भूतिः because it is beginningless.

Now the उपनिषत् wants to talk about हिरण्यगर्भ उपासना and प्रकृति उपासना समुच्चयः. Now to glorify the

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combination of these two what should the उपनिषत् do? Apply the same method. The practice of anyone उपासना is criticized so that the combination can be glorified. And what is that? केवल हिरण्यगर्भ उपासना is criticized and केवल प्रकृति उपासना is also criticized and at the end प्रकृति हिरण्यगर्भ उपासना समुच्चयः is glorified. This is the background.

Now look at the मन्त्र. So the first line criticizes केवल प्रकृति उपासना. So ये असम्भूतिम् उपासते. ये means suppose some people, उपासते practice the उपासना of असम्भूतिम्. Here असम्भूतिम् means what? केवल प्रकृति without combining with the हिरण्यगर्भ, mere प्रकृति is only meditated upon. अन्धं तमः प्रविशन्ति – those people only end up in blinding darkness. That means they won't get a big result Whereas in the second line हिरण्यगर्भ उपासना is criticized. ये उ सम्भूत्यान् रताः – that suppose others practice the सम्भूति उपासना. सम्भूति means हिरण्यगर्भ. Here what हिरण्यगर्भ? केवल हिरण्यगर्भ without mixing with प्रकृति. रताः – those who are committed, those who meditate upon. ततो भूयः इव ते तमः प्रविशन्ति – they enter into still darker world as it were. That means they don't have any chance of getting Self-knowledge if they are going to practice them separately. And how did we know it? We came to know about it through our गुरु.

Verse No. 13

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

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इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३॥

So the second line has got the same meaning. The Upanishadic sages declare that this we have learnt from धीराणाम्. धीरः means those sages, our गुरुs who have taught them all these things from them we heard. And what did we hear? सम्भवात् फलम् अन्यत्. सम्भवात् means what? केवल हिरण्यगर्भ उपासना it will give one type of inferior result. असम्भवात्. असम्भव means what? केवल प्रकृति उपासना will also give another type of inferior result only. When they are independently practiced this will also give limited result, that will also give limited result. Therefore why do you separate them, better you combine. Then what will happen? That is said in the next मन्त्र.

Verse No. 14

सम्भूतिं च विनाशं च यस्तद्वेदोभयम् ॥ सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४॥

So on the other hand, so now the individual practice is criticized in the previous two मन्त्रs. Now in this मन्त्र the combination is presented, the फलम् is talked about. So यः तत् उभयम् वेद. Suppose a person practices both the उपासनाs. And that to how? सह. Here also the word is very crucial. That word सह alone indicates the समुच्चयः, combination. And combination of what? सम्भूतिं च विनाशं च. So here सम्भूति should be interpreted as असम्भूति. असम्भूति means what? प्रकृति उपासना. How can you interpret सम्भूति as असम्भूति?

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शङ्कराचार्य gives the logic and all. So in संस्कृत suppose there is a word रामे, a word ending in a ए. Then it is followed by another word अगच्छति or any other word beginning with अ. So रामे अगच्छति. Then according to the संस्कृत grammar rule that अ is allieded. So while reading it will be रामेऽगच्छति. You should not say रामे अगच्छति we should not read. रामेऽगच्छति. And in संस्कृत they generally put a ऽ mark. It indicates that अकार is hiding. That is why in श्रीसूक्तम् in one place,

प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥ श्रीसूक्तम् ७ ॥

Because of the सन्धि rule that अ is allieded. Allieded means it is dropped. Therefore when you chant the मन्त्र it will read like what? लक्ष्मीर्मे नश्यतां त्वां वृणे. Now all are afraid to chant this मन्त्र why because they are having only a little लक्ष्मी and who will chant like this लक्ष्मीर्मे नश्यतां त्वां वृणे, so thinking some people get frightened and they split the सन्धि and read अलक्ष्मीर्मे नश्यतां त्वां वृणे but according to chanting rule we cannot split the सन्धि, we have to read like this only. Ok, why I am telling all this because after ए when the letter अ comes that अ is dropped. Now शङ्कराचार्य argues in the previous मन्त्र the word ends in ये नस्तद्विचक्षिरे and in this मन्त्र असम्भूतिम् is the beginning. Therefore, because of the सन्धि rule that अ is dropped but really speaking the word अ should be there. This is शङ्कराचार्य's argument. And therefore असम्भूति means प्रकृति. And why should शङ्कराचार्य do all kinds of this hair

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splitting. What is the advantage he gets? शङ्कराचार्य interprets like this because the word विनाशः comes later and here the word विनाशः represents हिरण्यगर्भ. I will explain it later. If you take the word सम्भूति then सम्भूति also will represent हिरण्यगर्भ, विनाशः will also represent हिरण्यगर्भ. If both words indicate हिरण्यगर्भ then there will be repetition, therefore शङ्कराचार्य says विनाशः should be taken as हिरण्यगर्भ, सम्भूति should be interpreted as असम्भूति and असम्भूति should be taken as प्रकृति then one represents हिरण्यगर्भ and another represents प्रकृति that is the argument. Then the next question is why do you interpret विनाशः as हिरण्यगर्भ? We shall see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Having talked about ज्ञानयोग up to the eighth मन्त्र from the ninth मन्त्र onwards कर्मयोग is being talked about. And in this कर्मयोग portion the उपनिषत् gives two types of साधनाs the first one is कर्म उपासना समुच्चयः and the second is उपासना द्वय समुच्चयः. Of this we have seen कर्म उपासना समुच्चयः from मन्त्र number nine to मन्त्र number eleven. And there कर्म and हिरण्यगर्भ उपासना combination was talked about. And now we are seeing उपासना द्वय समुच्चयः the combination of two उपासनाs in the three मन्त्र twelve, thirteen and fourteen. And the two उपासनाs mentioned here are हिरण्यगर्भ उपासना and प्रकृति उपासना. हिरण्यगर्भ referring to समष्टि सूक्ष्म शरीरम् and प्रकृति indicating समष्टि कारण and here हिरण्यगर्भ is referred to by the word सम्भूतिः and प्रकृति is indicated by the word असम्भूतिः. Therefore, we can say सम्भूतिः असम्भूतिः उपासना समुच्चयः. And as it was done earlier the उपनिषत् wants to glorify the combined उपासना and for the sake of glorifying the combined उपासना the उपनिषत् is criticizing the individual उपासना. So केवल उपासना निन्दा is done for the sake of समुच्चयः उपासना स्तुतिः. In the twelfth मन्त्र केवल हिरण्यगर्भ उपासना and केवल प्रकृति उपासना were criticized and then in the fourteenth मन्त्र which we are seeing now the समुच्चयः is being talked about. There the उपनिषत् says सम्भूतिं च विनाशं च उभयम् वेद. So here शङ्कराचार्य takes the word सम्भूतिः as असम्भूतिः. And I was discussing why शङ्कराचार्य was forced

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to take that meaning. The reason is like that. The word विनाशः means mortal one. The word सम्भूतिः means the one which is born, that which has got a beginning. So, विनाशः means that which has an end. Now who has the beginning and end? We know हिरण्यगर्भ has got a beginning and हिरण्यगर्भ has got an end also. Therefore, the word विनाशः should indicate हिरण्यगर्भ because विनाशः means mortal one and हिरण्यगर्भ alone is mortal therefore विनाश must reveal हिरण्यगर्भ. And what is the meaning of the word सम्भूतिः? That which has got a beginning. And who has the beginning? हिरण्यगर्भ has a beginning. Therefore, the word सम्भूतिः also will refer to हिरण्यगर्भ. Therefore, the word सम्भूतिः refers to the one who has a beginning and it will refer to हिरण्यगर्भ only, the word विनाशः also means mortal, therefore that also will have to mean हिरण्यगर्भ. Thus if you take सम्भूतिः as हिरण्यगर्भ and विनाशः as हिरण्यगर्भ then there will be repetition. Therefore, to avoid the repetition शङ्कराचार्य takes सम्भूतिः as असम्भूतिः. And once you take as असम्भूतिः then it will mean what? प्रकृति, because प्रकृति does not have have a beginning. This is the logic that शङ्कराचार्य gives. I do not know whether you follow the logic, if you follow it is fine otherwise take it as it is because when शङ्कराचार्य says it will be right only, believe in शङ्कराचार्य and accept सम्भूतिः is equal to असम्भूतिः. असम्भूतिः is equal to प्रकृति. and विनाशः means हिरण्यगर्भ समुच्चयः. And उभयगं both the हिरण्यगर्भ and प्रकृति, सह वेद. The crucial word is सह. सह means what?

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Simultaneously combining both of them, यः वेद. So here the word वेद should be translated as उपास्ते. Should not take it as the one who knows, here the word वेद means the one who meditates upon. That means the one who practices हिरण्यगर्भ प्रकृति उपासना समुत्त्वयः. Then what will be the फलम्? That is said, विनाशेन मृत्युं तीर्त्वा. So by विनाशः. Here विनाशः means हिरण्यगर्भ उपासना. So, विनाशेन through हिरण्यगर्भ उपासना, मृत्युं तीर्त्वा – one crosses over mortality. What is the meaning of मृत्यु? Every word has got a special meaning. Dictionary will not help you. In which dictionary do you get the meaning for विनाशः as हिरण्यगर्भ. In no संस्कृत dictionary on earth will give विनाशः is equal to हिरण्यगर्भ उपासना. And why शङ्कराचार्य gives that meaning? I don't want to give the logic and all, again you will have confusion. You just take that way that हिरण्यगर्भ उपासनया मृत्युं तीर्त्वा. What is the meaning of the word मृत्युः? शङ्कराचार्य says मृत्युः means all types of limitations is मृत्युः, all types of slavery is मृत्युः, being under someone is death alone. Isn't it true? When I am under someone I cannot do what I want. So if I am going to be a puppet controlled by somebody else I no more will have individuality, I am only the instrument under the hands of someone and the one who does not have an individuality is as good as non-existence. And every human being is as though non-existence because he doesn't have any powers and that is मृत्यु. And crossing over मृत्यु means attaining अणिमादि अष्ट ऐश्वर्य सिद्धिः एव मृत्यु तरणम्. By the

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practice of उपासना a person will get mastery and then he becomes the master, the leader and not the slave of anyone. That means what? He can assert his existence. So having got over all kind of अनैश्वर्यम्. अनैश्वर्यम् is equal to मृत्युः. ऐश्वर्यम् is equal to मृत्यु तरणम्. Poverty is equal to मृत्यु, wealth is मृत्यु तरणम्. And therefore by हिरण्यगर्भ उपासना he will get all ऐश्वर्यम्, all powers. And सम्भूत्या. And because of the प्रकृति उपासना power he will attain what? अमृतम् अश्नुते. Here we should see very carefully. विनाशेन मृत्युं तीर्त्वा सम्भूत्या is there. How it should be read? विनाशेन मृत्युं तीर्त्वा असम्भूत्या. सम्भूत्या should be read as असम्भूत्या. असम्भूत्या means what? प्रकृति उपासनया. असम्भूत्या is equal to प्रकृति उपासनया. What is the फलम् of that? अमृतम् अश्नुते – a person attains अमृतम्. And what is the meaning of अमृतम्? Again dictionary meaning won't work. Here अमृतम् cannot be taken as मोक्ष. If through उपासना one can get मोक्ष why will he come to आत्मज्ञानम्? Therefore, अमृतम् cannot mean liberation, अमृतम् cannot mean drinking liquid obtaining in the स्वर्गलोक. And what is the meaning of the word अमृतम्? In this context शङ्कराचार्य says, अमृतम् means प्रकृति लयः, merger into माया. How long? Not permanent merger, he will be merged into माया throughout this creation. He will not be born again and again पुनरपि जननम् पुनरपि मरणम् cycle will not come to him, he will remain in माया throughout this सृष्टि. And at the time of प्रलयम् the whole creation will resolve and then the next सृष्टि comes then alone he will be reborn. And

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therefore, the प्रयोजनम् called प्रकृति लयम् is the merger into माया throughout the present creation, which is not possible for other human beings. Other human beings during this creation itself they will be born and gone several times but because of उपासना फल this person will not be born and gone several times, he will remain in प्रकृति and only when the recreation comes in the next सृष्टि then alone he will get. In short, he can enjoy a very very very long sleep. How can you say it is wonderful? Because sleep is wonderful. And this is the फलम् of हिरण्यगर्भ प्रकृति उपासना समुच्चयः. So with this the two साधनाs are over. Now continuing;

Verse No. 15

हिरण्ययेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५॥

Now in these four मन्त्रs a set of prayers is offered, a well-known, famous set of prayers. And these prayers are given by whom? These prayers are given by कर्म उपासना समुच्चयः कर्ता. The one who has practiced कर्म उपासना समुच्चयः. What do you mean by कर्म उपासना समुच्चयः, do you remember? कर्म means performance of all the duties, उपासना means regular practice of meditation. So performing the duties on one side and performing the उपासना on the other side, both are judiciously combined, such a lifestyle is called कर्म उपासना समुच्चयः. And the prayer of that person is given; not the prayer of a ज्ञानि. The prayer of कर्म उपासना

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समुच्चयः कर्ता. And the one who does this prayer is ज्ञानि or अज्ञानि? Remember any amount of कर्म a person performs he comes under अज्ञानि list, any amount of उपासना a person performs he is अज्ञानि उपासक only and therefore he continues to be अज्ञानि. अज्ञानि of what? Ignorant of what? not ignorant of Mathematics, English or anything. Ignorant of जीवात्मपरमात्मा ऐक्यम्. So whenever I say अज्ञानि remember जीवात्मपरमात्मा ऐक्यम् he doesn't know. He is a विष्णु भक्त, alright. But he cannot say I am विष्णु. He is a शिव भक्त, alright, but to say चिदानन्दरूपः शिवोऽहम् he lacks conviction. Therefore, this अज्ञानि, कर्म उपासना कर्ता is offering the prayers.

Now the next question is “When is he offering these prayers?” What is the time of these prayers? He is offering the prayers just before death, towards the end of his life. Therefore, प्रयाणकाले or अन्तकाले or मरण काले he is offering the prayers. And what is the essence of his prayers? The essence is, Oh Lord! I have practiced कर्म उपासना समुच्चयः, I have done all my duties towards my family and I have been a great devotee of yours also, वेदान्त and all those things I do not know but I have got devotion for you I have done meditation on you and I have done my duties. In short, I have practiced समुच्चयः. And Oh Lord! whatever be the result of that समुच्चयः that फलम् you please give to me, whatever be the result of that समुच्चयः that समुच्चयफलम् मह्यम् ददातु. You may wonder why should he ask, भगवान् is going to give him

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anyway but still he is so eager for getting the result like we hurry to take प्रसाद in a temple, similarly this उपासक aslo, भगवान् is going to give him कर्मफल, it is not going to be withdrawn but because of his eagerness he says Oh Lord! you give me समुच्चयफलम्. The now the next question is, “What is the समुच्चयफलम्?” Certainly not the मोक्ष, because मोक्ष is only ज्ञानफलम्. And therefore certainly the उपासक will have to travel after death. Now the next question is, “Where will he travel and what will be the route of his travel?” So this we have seen long before in the मुण्डकोपनिषत्, we says the path taken is शुक्लगति, the bright path. If a person performs only कर्म without उपासना he will take another path which is known by the name कृष्णगति. What is the difference between शुक्लगति and कृष्णगति? कृष्णगति means inferior path, one who does only the duties of his life, no meditation, through कृष्णगति he will go to स्वर्गलोक, enjoy lot of plessures and afterwards,

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मद्रास लोकं विशन्ति । ॥ गीता ९-२१ ॥

That too the sultry, humid मद्रास climate, you will have to come back. So this is called returnable path, आवृत्ति मार्गः. Whereas when a person does कर्म उपासना समुच्चयः he will travel through superior path. And what will happen to him? he will go to ब्रह्मलोक which is higher heaven. And what will happen in ब्रह्मलोक? Not only he can enjoy the ब्रह्मलोक सुखम् but he can attend the वेदान्त classes there conducted by

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ब्रह्माजि himself. Which उपनिषत्? ईशावस्योपनिषत्, केनोपनिषत् and having gone through वेदान्त श्रवणमननादि perhaps they don't require मननम् and निदिध्यासनम् because of higher purity they immediately get knowledge and in the ब्रह्मलोक they will get liberation - जीवन्मुक्ति and विदेहमुक्ति also later. This particular process is called क्रममुक्ति. What do you mean by क्रममुक्ति? Going to ब्रह्मलोक, gaining knowledge there and attaining liberation is called क्रममुक्ति. And this is for whom? समुच्चय कर्ता. And therefore he is praying Oh Lord! let me have the शुक्लगति cleared for my travel. And according to the शास्त्र the शुक्लगति, the superior path travels through the solar disc. The solar disc is one of the gateways through which the brighter or superior path goes and therefore this उपासक will leave his body and the जीव travels through शुक्लगति, it had to penetrate through सूर्य बिम्बः, the solar disc. And travelling through that he will go to which लोक? ब्रह्मलोक and attain ultimately ब्रह्मन् through knowledge. This उपासक says, Oh Lord! that solar disk doesn't seem to be open because when I see there is no hole in it because I find the whole सूर्य मण्डल is covered because I don't see any hole for me to travel. Therefore, Oh Lord! what should you do? You remove that covering which symbolically means the opening of शुक्लगति so that I will be able to travel through that शुक्लगति and attain ब्रह्मन्. This is the prayer contained in a four मन्त्रs.

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Now look at the मन्त्र. He says, सत्यस्य मुखम्. Here सत्यम् has got two meanings - one meaning is हिरण्यगर्भ and another meaning is ब्रह्मन्. Both meaning we have to take. मुखम् means the route or the gateway. And what is the gateway? The solar disk is considered to be gateway. And through the solar disc the उपासक will reach whom? हिरण्यगर्भ first. सत्यम् meaning number one is हिरण्यगर्भ. He will go to हिरण्यगर्भ and later he will go to सत्यम् number two. And what is सत्यम् number two? परम्ब्रह्मन् itself. Therefore, the gateway to हिरण्यगर्भ and परम्ब्रह्म is the solar disc and I have to travel through that solar disc. When? After my death, when I am the death bed, doctor will come and tell to give the wire to all the relatives, so I want to travel. But what do I find? सत्यस्य मुखम्, मुखम् means gateway. अपिहितम् – that gateway to हिरण्यगर्भ is covered, that door is closed. And it is closed by what? हिरण्मयेन पात्रेण – a lid which is golden color, a golden disc or a golden cover or a golden vessel is obstructing the solar disc and I will not be able to move that. And therefore what should you do Oh Lord, हे पूषन्? Here पूषन् means the Lord. Why is the Lord called पूषन्? Because the one who nourishes everyone. पुष्पाति सर्वान् इति पूषा. So Oh Lord! who nourishes all the people, तत् त्वं अपावृणु – may You remove that golden cover, the golden lid which is covering the solar path. And you should uncover for whose sake? सत्यधर्माय – for me who have followed the value of truthfulness. Because one of the

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important values an उपासक should follow is not telling lie. So कर्म उपासना समुच्चयः is not sufficient by itself, you should be telling truth only. In मुण्डकोपनिषत् we saw,

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम्
॥ मुण्डकोपनिषत् ३-१-६ ॥

यत्र तत् सत्यस्य निधानम्. So सत्यस्य that ultimate truth is निधानम्. And for that what is the path? सत्यमेव जयते. Therefore, if you tell lie even though कर्म उपासना समुच्चयः we do the door will not open. And here this उपासक says Oh Lord! I have not told lie. Therefore, सत्यधर्मः means the one who has followed the virtue, धर्म, of what? सत्यः – truthfulness. सत्यम् एव धर्मः यस्य सः सत्यधर्मः. So I have followed the values and I also done the कर्म उपासना समुच्चयः, therefore for my sake You have to open the door. And what is the purpose? He says दृष्टये. दृष्टये means आत्मज्ञानाय. And the purpose of opening the gate is so that I will travel through that gate, go to ब्रह्मलोक, study under ब्रह्माजि and gain आत्मज्ञानम्. therefore, प्रजपति उपदेश द्वारा आत्मज्ञान प्राप्तये अपावृणु. अपावृणु means what? Remove the covering. So this is the meaning. And this मन्त्र has got another philosophical Vedantic meaning also. A prayer of an उपासक that is the contextual meaning which is given by शङ्कराचार्य. But if you take the मन्त्र out of this ईशावास्य context and read this मन्त्र separately then it will give a Vedantic meaning. What is that meaning? This is aside

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meaning. Here the Vedantic seeker is offering the prayer, not an उपासक at the time of death. Here Vedantic seeker is offering this prayer. And here he says I am interested in सत्यम्. That means what? आत्मज्ञानम्. Therefore, सत्य represents आत्मज्ञानम् or मोक्ष मार्ग. And हिरण्मय पात्र means golden vessel. And golden vessel represents all material possessions, value for gold, value for money, value for position, value for possession, value for relatives, value for every perishable thing is called golden vessel. And why material goods are called golden vessel? Because gold is very attractive. Just as the golden deer came and even सीता who is all the time enjoying राम, the परमात्मा that सीता, the जीवात्मा who had परमात्मा very much closer with her still she was attracted to the golden deer. राम represents मोक्ष, golden deer represents अर्थ-काम. राम is closer, golden deer is elusive but still सीता wanted the golden deer. And what was the consequence? Got lost and suffered elsewhere. Similarly, here also the हिरण्मय पात्र represents material attractions, since I was carried by material attractions सत्यस्य मुखम् अपिहितम् – my मोक्ष pursuit got stalled. I would like to study the वेदान्त, like to spend qualitative and quantitative time on it and come to class but so many other obstacles are there. All of them are what? The worldly pursuits, responsibilities they all come under अर्थ-काम, हिरण्मय पात्र and that is a hurdle. For what? Attaining सत्यस्य. Therefore, material attractions are obstructing the spiritual goal and I want to get out of the

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attractions but I am not able to get over. My पुरुषार्थ doesn't seem to be that powerful to conquer my रागद्वेषs for these things, therefore wherever पुरुषार्थ fails, there what is the only way out? शरणागति. And therefore this Vedantic seeker is surrendering to the Lord, Oh Lord! take away the material attractions from me, take away all the material attractions for me which occupy all my time, which occupy all my attention, if time is there also but mind is occupied with so many other things, quality time I am not able to get, Oh Lord! give me time and also that mind. So, पूषन् अपावृणु. What should you take? The material attractions. And all for what? दृष्टये. The second line is the same. दृष्टये means for the sake of आत्मज्ञानम् may You remove the material attractions. And who am I? सत्यधर्माय – the one who am committed to सत्यम्. In this context सत्यम् should mean ब्रह्मन्. So I am committed, I am interested in ब्रह्मन् pursuit but there are so many attractions which tend to take me away, let those attractions go away so that I can dedicate my life for सत्य प्राप्ति. This is the Vedantic meaning for this मन्त्र. But this meaning is taken only out of the context. But in this particular context the meaning should be उपासक's prayer only. Continuing;

Verse No. 16

पूषन्नेकर्षे यम सूर्य प्राजापत्य

व्यूह रश्मीन् समूह तेजः ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि

The उपासक's final prayer continues. Again he is praying to the Lord, he is addressing the Lord, हे पूषन्, हे एकर्षे, हे यम, हे सूर्य, हे प्राजापत्य. All the five words are the prayer addressed to the Lord. The Lord who is there in the solar disc. Even though Lord is everywhere, he is invoking the Lord in this context as present in the solar disc because भगवान्'s duty is now there to remove the disk and therefore is invoking the सूर्य देवता, Lord who is residing in the Sun. Therefore, सूर्य भगवान्, the Lord is addressed as सूर्य भगवान्. So, हे पूषन् – Oh Lord! who is in the form of सूर्य देवता and who nourishes the entire humanity because we know the Sun is the nourisher of all people. So हे पूषन्, सर्व पोषक. हे एकर्षे – the one who is a lone traveler, the one who travels alone without anyone around. Because we see the सूर्य travelling daily without any accomplice. Therefore he is called एकर्षिः. ऋषिः means traveler in this context. एक ऋषिः means lone traveler. एक एव ऋषति गच्छति इति एकर्षिः. And यमः – Oh Lord Sun! who controls everyone. यमः means here the controller of entire humanity. Here यमः does not mean death but here यमः means controller, नियमन कर्ता. How do you say that the सूर्य is the controller of humanity? Because only when the Sun rises all the people get up and they run all over and do lot of work and when the Sun sets and the darkness comes all the people stop their activities and go to sleep. Therefore, both your activity as well as rest are controlled by the sunrise and

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sunset. Therefore, through the sunrise and sunset you are controlling the activities of entire humanity. Generally, people go to bed in the night and do the activity and according to medical science also our physical body comes to activity only when the sunlight is there. So there are certain chemicals 'melatonin' they all get activated only in the sunlight. When the Sun sets those chemicals become lesser and lesser therefore human capacity to activity becomes lesser. And therefore it is not very healthy to be active in the night because healthwise also we are meant to work when sunlight is there, and therefore sun controls our activity and rest. Therefore यमः. यच्छति नियच्छति इति यमः. Then सूर्यः. And you are the सूर्य भगवान्, the one who presides over the Sun. and the word सूर्य also has got different meanings. शङ्कराचार्य gives a particular meaning in this context. सर्वस्य स्वीकरणात्सूर्यः. The one who withdraws everything. What are the everything? What do you mean by everything? शङ्कराचार्य gives three things.

i) One is when the Sun rises it sends its rays to the entire earth, सूर्य रश्मिः or the rays are sent to the entire earth because of which alone the earth shines in the light and when the Sun is setting it withdraws. स्वीकरणम् means what? Withholds or withdraws all the rays into itself. So therefore स्वीकरणात्, रश्मीनाम् स्वीकरणात् सूर्यः.

ii) Then the second thing शङ्कराचार्य says is it withholds or absorbs water from the ocean, which alone forms the clouds

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and they become the rain. How do we get the rain? The oceanic water has to be evaporated. Suppose you are to cool the earth and a simple drizzle brings down the temperature by two degrees. Can we do that job? So cooling the entire earth is easily done by a few showers. And who is responsible for that? The Lord alone.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च । ॥ गीता ३-१३ ॥

So स्वीकरणात्, निगृह्णामि, निग्रहणात् सूर्यः. So the one who takes the water. And gives back to whom? Again it gives back to the earth itself. Therefore, जलस्य स्वीकरणात् सूर्यः.

iii) Then the third meaning is the scientific meaning. And that is प्राणानाम् स्वीकरणात् सूर्यः. The Sun alone lends energy through the sunlight. This the medical people are discovering now. They say the body is activated by the solar light and when the Sun sets that extra energy which the sunlight gave that energy is called a प्राण शक्तिः, that प्राण शक्तिः is taken back, that is why is we become dull. Normally daytime we are supposed to be brighter night we become dull. If the man is dull during the daytime he will be more dull during the night time. Therefore रश्मीनाम् स्वीकरणात्, जलानाम् स्वीकरणात्, प्राणानाम् स्वीकरणात् च सूर्यः.

Then प्राजापत्यः. प्राजापत्यः means the who is the son of or the one who is born out of प्रजापति or ब्रह्माजि. Because all the देवताs have come out of हिरण्यगर्भ alone; C/o मुण्डकोपनिषत्.

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ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता । ॥
मुण्डकोपनिषत् १-१-१ ॥

ब्रह्माजि alone is born first. Even according to पुराणs from विष्णु's navel ब्रह्माजि is born first and ब्रह्माजि alone creates all the other देवताs including इन्द्र, वरुण, अग्नि etc. Thus the सूर्य देवता also is born out of ब्रह्माजि. Therefore, प्राजापत्यः means प्रजापतेरपत्यम्, ब्रह्म पुत्र is called प्राजापत्यः, another name of सूर्य भगवान्. So all these are addressed to the Lord as सूर्य भगवान्. And what do I want? व्यूह रश्मीन् – so he says, I want to travel through शुक्लगति. That means I have travelled through the solar disc but I am not able to see the path at all, all figurative, I am not able to see the path at all because from the Sun glaring rays are coming therefore I am not even able to see the Sun. If you got any doubt tomorrow morning try to see the Sun. In fact you will spoil your eyes because the rays are also glaring even in the early morning you will not be able to see what to talk of in the afternoon. And therefore this उपासक says I want to travel looking at you but your rays are glaring my eyes therefore Oh Lord! may you temporarily withdraw your glaring rays. रश्मीन् व्यूह. व्यूह means remove, विगमय. And not only you have to remove the glaring brilliance the Sun does another type of disturbance that is in the form of heat. How much heat is there in the Sun? The Sun is no more here, it is going to the other side but still the heat of the Sun is so much that we feel even here now and if such a scorching heat is going to be there nine crores mile away, if I

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am going to go near you I will be burnt to death and therefore Oh Lord! समूह तेजः – may you withdraw your scorching heat also. So two jobs you have to do. you have to withdraw your dazzling light and you have to withdraw your scorching heat; not for other people but for me, for my sake please do temporarily so that I can travel through you. And what is my goal? यत् ते कल्याणतमम् रूपम् तत् ते पश्यामि – let me see your most auspicious nature, मङ्गल स्वरूपम्. तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । वरेण्यं भर्गः means your auspicious nature let me discover. So may you discover your auspicious nature तत् ते पश्यामि. And योऽसावसौ पुरुषः. The हिरण्यगर्भ, the total which is represented in the Sun and I the उपासक, who represent the व्याष्टि, the individual both of us are one and the same. व्याष्टिसमष्टि ऐक्यम् the उपासक is referring to. So असौ पुरुषः means the totality represented in the Sun god. And अहम् means the individuality represented by the उपासक. So here again you have to be aware of the scriptural method of teaching. The totality cannot be visualized by us because of our limited intellect, limited sense organs etc., you cannot visualize the totality. Why totality even the entire India you cannot visualize. If you think of मद्रास् you can't think of बोम्बे and vice versa. Therefore if you want to worship mother India what do you do? Since you cannot think or worship the total you symbolize the entire India in a particular picture or a national flag and saluting the national flag becomes saluting the total India. Similarly, in our

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scriptures also when you want to worship the total ईश्वर you cannot visualize. Therefore, you require what? A place where totality can be invoked. And for India we have a tricolor flag, scriptures also say something. What is that? The सूर्य, the Sun is the place where the macrocosm is invoked. And therefore here the word पुरुषः means the macrocosm, which is invoked in असौ. असौ means that Sun. That is why in सन्ध्यावन्दनम् also,

ध्येय सदा सवितृमंडलमध्यावर्ती नारायणः
सरसिजासनसंनिविष्टः । केयुखान मकर कुंडल वान किरीटी
हारी हिरण्यवपुधृतशंखचक्रः ॥

Daily सन्ध्यावन्दनम् prayer समष्टि is invoked in the Sun. and here उपासक also has invoked the समष्टि or हिरण्यगर्भ in in the Sun, which is represented by what? असौ पुरुषः, that microcosm. And अहम् means what? I the microcosm. Both of them are अस्मि are one and the same.

Ok. Now a technical question will come. It should come, if it doesn't come for you I will create that question. What is that? We have said that this is the prayer of उपासक. Can you imagine now? Are you getting the question? And we know that the उपासक is अज्ञानि. And अज्ञानि means what? जीवात्मपरमात्मा ऐक्यम् he doesn't know. Now the question is “If the अज्ञानि उपासक does not know the जीवात्मपरमात्मा ऐक्यम्, how come he says here योऽसावसौ पुरुषः that समष्टि the total and सोऽहमस्मि? How does he referred to जीवात्मपरमात्मा ऐक्यम् is the question. For that we say

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जीवात्मपरमात्मा ऐक्यम् is of two types. What are the two types? One is the imaginary ऐक्यम्, which I just imagine without understanding. So just as the Lord is invoked in a शालग्राम or Lord is invoked in शिवलिङ्ग, I learn to invoke the Lord about myself and once I invoke the Lord upon myself, just as I say that is the Lord seeing a turmeric powder and I say this is the Lord, seeing शिवलिङ्ग we say this is the Lord and do the नामस्कार to the शिवलिङ्ग. So we learn to invoke the Lord upon ourselves and practice the imagination that I am the Lord. Just as a invoke upon a stone and say this is the Lord,

अस्मिन् हरिद्राबिम्बे श्री महागणपति ध्यायामि ।

In this imagination I imagine what? मयि एव ईश्वरम् ध्यायामि, ईश्वरम् आवाहयामि. And once I have invoked the Lord in me what do I say? अहम् एव ईश्वरः अस्मि. Therefore, अर्घ्यं समर्पयामि, all this for whom? To me only. अर्घ्यं समर्पयामि, पादं समर्पयामि, आचमनीयं समर्पयामि. And this kind of invocation is called अहङ्ग्रह उपासना. I imagine I am god. Just as I imagine turmeric powder is विनायक, I imagine that particular stone is शिव, I imagine that flame is देवी and do worship like that I imagine. This we find in ललितासहस्रनाम, अरुणां करुणा तरङ्गितक्षीं धृत पाशाङ्कुश पुष्प बाण चापाम् । अणिमादि भिरावृतां मयुखैः अहमित्येव विभावये भवानीम् ॥

This imagination comes under उपासना alone, it does not come under ज्ञानम्. So here the उपासक is talking about what?

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अहङ्ग्रह उपासना but he has not understood it as a fact. Therefore, is he a ज्ञानि or अज्ञानि? Pucca अज्ञानि. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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मन्त्र. 15

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५॥

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यते रूपं कल्याणतमं तते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६॥

Up to the 14th मन्त्र the उपनिषत् dealt with ज्ञानमार्ग and कर्ममार्ग clearly. Of these two मार्गs कर्ममार्ग otherwise called प्रवृत्ति मार्ग is meant for ज्ञानयोग्यता प्राप्ति and later ज्ञानमार्ग otherwise called निवृत्ति मार्ग is meant for ज्ञानप्राप्ति. And once a person follows these two मार्गs he will attain ज्ञानम् which is nothing but a total shift in the way that he looks at the world and that change of vision alone is indicated in the first मन्त्र ईशावास्यम् इअदग्नं सर्वम्. So thus the first मन्त्र indicates the vision of a who has gone through both the कर्ममार्ग and ज्ञानमार्ग successfully. And with this 14th मन्त्र actually the Upanishadic teaching is over. Now in the following four मन्त्रs 15,16, 17 and 18 the उपनिषत् is presenting a prayer. The prayer given by whom? It is given by a person who has practiced कर्ममार्ग consisting of both rituals and उपासना. When I say कर्ममार्ग you should remember that it includes both rituals or prayers as well as उपासना. And this person who has gone through कर्ममार्ग has been not been able to come to ज्ञानमार्ग due to some reason. So here we are visualizing a person, who has practiced the कर्म who has

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practiced उपासना also but he could not come to ज्ञानम्. The reason can be any number of reasons, maybe गुरु अभाव because गुरु he might not have got or perhaps he had some other external obstacles, maybe the very health is an obstacle, due to some reason or the other he is उपासक but he is not a ज्ञानि. So this अज्ञानि उपासक has spent his entire life practicing the उपासना, ईश्वर उपासना. But he never got the knowledge of जीव-ईश्वर ऐक्यम् he did not get. And what will be the lot of this उपासक. According to the शास्त्र, this उपासक we have to travel after death unlike a ज्ञानि. In the case of a ज्ञानि there is no question of travel after death. Here itself he merges into ब्रह्मन्.

न तस्य प्राणाः उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति । ... ॥
बृहदारण्यकोपनिषत् ४-४-६ ॥

His सूक्ष्म शरीरम् will not go out and travel but here itself all the three शरीरम्s will merge into ईश्वर. स्थूल शरीरम् will merge into विराट्, सूक्ष्म शरीरम् will merge into हिरण्यगर्भ and कारण शरीरम् will merge into ईश्वर. तुरीयम् will merge into? No merging! तुरीयम् remains तुरीयम्, which is called ब्रह्मन्. This is in the case of a ज्ञानि. But in the case of an अज्ञानि उपासक, the सूक्ष्म शरीरम् will go through a special मार्ग known as शुक्लगति and he will have to pass through the solar disc and he will go to ब्रह्मलोक, there he will get ज्ञानम् and then attain मोक्ष. Now this उपासक is offering the final prayers before death. These prayers are beautiful prayers but it does not mean we should also wait for the final days for

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offering these prayers nor we need be worried. Some people are afraid to say these prayers why because since these prayers are mentioned in the final days, if I say these prayers my final days may come. Do not be afraid of such things, anytime we can offer these prayers, wonderful prayers. But here the context is उपासक offering the prayers before his death. And he says Oh Lord! I should be able to travel through the शुक्लगति penetrating the solar disc and then go to ब्रह्मलोक and attain क्रममुक्ति. But there is a rule mentioned in the शास्त्र which rule is an important rule. And what is that? Whatever उपासना a person has been following throughout the life that उपासना he should practice at the time of मरणम् also. If he has been a राम भक्त and if he has the habit of chanting रामनाम then at the end also he must remember Lord राम. And you need not ask how it is possible, if a person has practiced it throughout the life his mind will be saturated with ईश्वर चिन्ता and whatever is there saturated in the mind that alone will come at the time of मरणम्. Who says all these things? Do you remember where it comes? भगवद्गीता eighth chapter.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मत्परिणामनोबुद्धिर्मात्रैष्यस्यसंशयम् ॥ गीता ८-७ ॥

If you remember me throughout the life even if you are in coma the mind will have only ईश्वर वृत्ति. Coma does not mean thoughtlessness, coma means what? Subtle thoughts are there in the mind. Even if you are in that condition your mind will have only the वृत्तिस of राम or कृष्ण or any देवता. That is why

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we say *start practicing now itself*. So here also this उपासक is practicing the उपासना he has done throughout the life. And what is the उपासना he has been doing? अहङ्ग्रह उपासना, which I told you in the last class I hope you remember. अहङ्ग्रह उपासना is an उपासना in which the Lord is invoked in oneself. Instead of taking an idol outside, instead of taking an आलम्बनम् outside I learn to invoke the Lord upon myself only. In fact in सन्ध्यावन्दनम् also before chanting the गायत्री, गायत्री where do we invoke? In the heart.

गायत्रीमावाहयामि सावित्रीमावाहयामि सरस्वतीमावाहयामि

The आवाहन is done upon myself. Because ultimately what is the original place of the Lord? Generally what we think is गायत्री is somewhere else and during सन्ध्यावन्दनम् we are bringing गायत्री to our heart. But according to the शास्त्र the original place of the Lord is our heart. And the external idol is only a temporary place. That is why whenever we invoke the Lord outside, from where do we give the चैतन्यम् to the Lord? The चैतन्यम् that is within us is invoked upon the Lord.

आवाहितो भव । स्थापितो भव । सन्नितो भव । सन्निरुद्धो भव । अवकुण्ठितो भव । ... । प्रसीद प्रसीद ॥

The stone that is outside has no चैतन्यम्. Where is the चैतन्यम्? Here alone

यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तैत्तिरीयोपनिषदत् २-१-१ ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । ॥ गीता १८-६१ ॥

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Therefore the original place of the Lord is my heart, all the temples are temporary places where I invoke for the sake of पूजा. Therefore, whenever I say यथा स्थानम् प्रतिष्ठापयामि then from where to where भगवान् has to come? After doing राम पूजा on राम नवमि day when you say यथा स्थानम् where should राम come? He should come to the heart. So therefore ultimately the original place of the Lord is my own heart but initially I am afraid to invoke the Lord here inside because I know inside is the dirtiest place therefore I am afraid to invoke the Lord here. Because I only know what all is lying there inside and thank god others do not know. So therefore since we are afraid to invoke the Lord, initially it is invoked outside but ultimately we should all graduate to that stage where we learn to invoking the Lord in ourselves and such an उपासना is called अहङ्ग्रह उपासना. And that उपासना has been practiced by this उपासक. Therefore, at the time of मरणम् also he is invoking that योऽसावसौ पुरुषः – that Lord, the समष्टि, who is invoked in the सूर्य देवता, असौ पुरुषः means आदित्यान्तर पुरुषः एव अहम् अस्मि, the Lord who is inside my heart also. Whatever is अधिदैवम् that alone is अध्यात्मम् also. So अध्यात्म-अधिदैव ऐक्य उपासना. So in रुद्र also,

इन्द्रो मे बले श्रितः । बलँ हृदये । हृदयं मयि । अहममृते । अमृतं ब्रह्मणि ।

Where do we start? In इन्द्र. And where do we invoke the इन्द्र? इन्द्रो मे बले श्रितः । बलँ हृदये । ... अहममृते । अमृतं ब्रह्मणि ।

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पर्जन्यो मे मूर्ध्नि श्रितः । मूर्धा हृदये । हृदयं मयि । अहममृते । अमृतं
ब्रह्मणि ।

ईशानो मे मन्यौ श्रितः । मन्युर्हृदये । हृदयं मयि । अहममृते । अमृतं
ब्रह्मणि ।

And all the अङ्गन्यासs, करन्यासs also what? Invoking the
Lord upon my body only.

तर्जनीभ्यां नमः । मध्यमाभ्यां नमः ।

In all of them invoke the Lord upon me, which is called
अहङ्ग्रह उपासना. That alone he is doing असौ पुरुषः सोऽहम्
अस्मि. But this is अहङ्ग्रह उपासना, it is only visualization of
the Lord in me but I don't accept it as a fact. There is a
difference between visualization and knowledge. In
visualization imagine I am god but I do not accept it as a fact.
Like when I invoke विष्णु in शालग्रामम्, know that I am
imagining विष्णु upon the शालग्राम. But what is my idea? This
is after all a stone. This is just stone only but I am imagining
as a विष्णु. Like that I am a संसारि only but I am visualizing
the Lord in me. So this is called उपासना and this अहङ्ग्रह
उपासना will have to later lead to अहम् ब्रह्मास्मि इति ज्ञानम्.
And this उपासना we saw in मन्त्र number sixteen. Continuing;
मन्त्र number seventeen.

Verse No. 17

वायुरनिलममृतमथेदं भस्मांतङ्ग् शरीरम् ।

ॐ ३ क्रतो स्मर कृतङ्ग् स्मर क्रतो स्मर कृतङ्ग् स्मर ॥ १७॥

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The prayer continues. The prayer of the उपासक, अज्ञानि उपासक. And he says what should happen at the time of death? He says let my individual parts merge into the corresponding total, let the microcosm merge into macrocosm, which means let not the macrocosm continue its individuality. In the case of other people the microcosm called जीव does not merge into the total but the जीव continues to have its individuality and it will continue to travel like an iceberg travelling in water. After all what is iceberg? Water only but iceberg continues to have its solid individuality and it is travelling in water retaining its individuality. But when iceberg melts what happens? It loses its individuality. It is not destroyed but it becomes one with the ocean. So in the case of other जीवs, the जीव iceberg, which is so powerful, which can destroy a titanic which is supposed to be indestructible, so powerful is the iceberg. If the external iceberg is so powerful what to talk about the ego iceberg? This is very very destructive. In the case of others it will continue, here the उपासक says I don't want to retain my individuality, let me merge into the समष्टि. Therefore, he says वायुः अनिलम् प्राप्नोतु. The word प्राप्नोतु we have to supply. So here वायुः means प्राण, which is within the individual. The individual प्राण is called वायुः. अनिलम् means the समष्टि प्राण. So let my व्यष्टि प्राण merge into समष्टि प्राण, let me merge into हिरण्यगर्भ. Let my सूक्ष्म शरीरम् merge into हिरण्यगर्भ. And this is not only in the case of प्राण, you have to extend it to all

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individual organs. Each sense organs let it merge into the corresponding totality called the देवताs. The चक्षुः, the eyes have got the corresponding देवताs. What is the देवता? चक्षुषः सूर्यः देवता. And similarly the mind got the चन्द्र देवता, hand has got इन्द्र देवता, leg has got विष्णु देवता, so you have to extend it let all the व्यष्टि merge into समष्टि. And what should happen to my physical body? So the most greatest attachment is for what? The physical body. You want to retain somehow or the other, if we cannot retain then take picture from various angles at least and frame it and keep it all over. We want to survive at least in the form of some miserable pictures. There is nothing wrong in it but I am showing the अभिमान in the body. Here the उपासक says I don't want to have अभिमान in this body, after all it is पञ्चभूत. Therefore he says शरीरम् भस्मान्तम् भूयात् – let my body be reduced to ashes. Because in our culture body is cremated unlike in any other cultures. Therefore let my body be reduced to ashes, let it merge into the पञ्चभूतs or the पृथिवी. And what should happen to my जीवात्मा? The जीवात्मा should go through शुक्लगति, ब्रह्मलोक and then मुक्ति. Then he says ॐ ३ क्रतो रमर कृतं रमर. The word क्रतो has got two meanings. We can take both the meanings because the word is repeated twice. So first we will take one meaning, second time when it is repeated we will take the second meaning.

i) The first meaning of the word क्रतु is our own mind. क्रतुः means मनः. सङ्कल्पात्मकं मनः. Then the second

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meaning of the word क्रतुः is अग्निः, the fire god. So first he is addressing his own mind, हे क्रतो! oh mind! What should you do now? Don't try to remember all the other व्यवहारs. All these days you have been thinking of this and that, enough of it. As we find in भागवतम् when भीष्म is about to die he asks all the people to get out of here and he calls Lord कृष्ण to stand in front, he looks at कृष्ण, glorifies कृष्ण, remembers कृष्ण and dies. Similarly, here also he says oh mind! don't think of all other things, all these things are over, you have spent 95 years on that, சுரண கமல ஆலயத்தை அரை நிமிஷ நேரம் (चरण कमल आलयात् अरै निमिष नेरम्, at least for a while at the lotus feet of God). At least now you remember. So here he addresses the mind हे क्रतो! कृतं स्मर – may you know remember the उपासना which you have practiced all these days. Whatever इष्टदेवता you had that may you remember oh mind! And the mind should not come saying I don't have any इष्टदेवता, I was thinking of money only; money only is god you should not tell. Therefore here the उपनिषत् assumes that this भक्त had some इष्टदेवता, if no particular इष्टदेवता at least the विराट्, the विश्वरूप, in some form or the other we have to keep worshipping ईश्वर, no excuse. And therefore कृतम् means the उपासनम्, the meditation you have practiced oh mind! now you recollect. So, कृतम् उपासनम्, ईश्वर उपासनम्, अहङ्ग्रह उपासनम् स्मर. The details we get in the eighth chapter. In fact, the eighth chapter is a commentary upon this four verses only. so oh

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mind! may you remember. So that is why there was one सदाशिव ब्रह्मेन्द्र was a great ज्ञानि. He was one शङ्कराचार्य also. And he has written so many wonderful भजनों and the beauty of those भजनों is that all of them are addressing our own mind only. चेत! श्रीरामं चिन्तय जीमूतश्यामम्. So thus he will address the mind only because most non-obedient thing is our own mind. We complain our child is not listening, wife is not listening, we are complaining as though our mind is under our control. सदाशिव ब्रह्मेन्द्र tells you make your mind to think of god for at least five minutes then you will know the mind is obedient or the worst brat in the world. चेत! श्रीरामं चिन्तय जीमूतश्यामम्. It's a wonderful song which we are addressing our own mind. Therefore, here हे मानस! कृतं स्मर.

ii) And having address the mind he is repeating the same prayer now addressed to अग्नि देवता. So हे प्रतो! हे अग्ने! may you remember all the good कर्मस that I have done. Because अग्नि is the देवता which would have received all the कर्मस because in tradition many कर्मस involve the अग्नि होम etc. So अग्निहोत्रम् or समिदाधानम् etc. They are all offered to whom? अग्नि देवता only. Or even if it is not a Vedic ritual, if it is a regular prayer also अग्नि is there in the form of a flame. So even the लौकिककर्म also they light up a lamp by someone; the fire principle is there. So here the उपासक says oh fire god! you are the witness for all my prayers and पूजा and therefore you know whether I deserve शुक्लगति or not

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and therefore you have kept all the account of my कर्म, you are the साक्षी for all the noble कर्मs I have done and therefore kindly lead me, you are going to give me the passport or visa to go through the शुक्लगति. Therefore, don't reject me you should recommend to ईश्वर so that I am fit for शुक्लगति travel. Therefore, हे अग्ने! कृतगं स्मर being कर्मफलदाता. Continuing. Eighteenth मन्त्र.

Verse No. 18

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥ १८॥

So this is the final prayer addressed to अग्नि देवता. So previous two prayers or the first two prayers were addressed to सूर्य देवता and now the seventeen and eighteen are addressed to अग्नि देवता. So here he says, हे अग्ने! you know what type of noble कर्मs I have done and therefore you should lead me through the शुक्लगति. Therefore, हे अग्ने! अग्नि देवता सुपथा नय – may you lead me through the noble path. And what is here the noble path? शुक्लगतिः. Through the शुक्लमार्ग you should lead me. For what purpose? राये – for our noble कर्म-उपासना फलम्. So, राये means फलप्राप्तये. For getting the noble result that I deserve. So I am not asking for any extra favor, I have done all कर्मs and उपासनाs, I am only claiming what legitimately belongs to me. Therefore, राये कर्म

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उपासना फलाय क्रममुक्तये ब्रह्मलोकप्राप्तये, for attaining that फलम् may you lead me. अस्मान्, अस्मान् means us. Not only me but all the other उपासकs also you should lead. And why I am requesting you to do so? Because हे देव! विश्वानि वयुनानि विद्वान्. Because oh Lord अग्निदेव! you are aware of all the कर्मs and उपासनाs that I have done. विद्वान् means what? You are aware, you know, you have been a witness. Because if it is a वैदिक कर्म you are there in the होमकुण्ड, if it is some other कर्म in the form of the lamp you have been witnessed. Even for a wedding what do we say? What is the idiom they use? “Keeping fire as witness I have done it, don't leave me.” How our tradition is rooted in वेद मन्त्रs. Therefore, even wedding is a noble कर्म, which is done witnessed by अग्नि भगवान्. Therefore, he says everything that I have done including my wedding is done properly only, therefore हे अग्निदेव! विश्वानि वयुनानि. वयुनम् means कर्म. विश्व means सर्व. विश्वानि वयुनानि means सर्वाणि कर्माणि. विद्वान् means you are aware of, you were the witness of all my कर्मs. And when I say कर्मs you should include the उपासनाs also. And therefore you know I deserve शुक्लगति. And not only that अस्मत् जुहुयाणं एनः युयोधि. Of course, I know that I might have done lot of पापम्s also and since I have done noble कर्मs with the noble कर्मs or पुण्यम्s you have to destroy all my पापम्s. Therefore, with the पुण्यम्s that I have done Oh Lord! may you wipeout all my पापम्s. So युयोधि means what? Wipe off, remove, वियोजय, मार्जय, विनाशय cleanse me. Of what? एनः means

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पापम्. And that too what type of पापम्? जुहुराणं एनः. जुहुराणं means evil पापम्, treacherous पापम्, pain causing पापम्. All our evil may you wipe off. And that too I am not asking as a favor but I have done enough पुण्यम् with that पुण्यकर्म may you remove. That is why before doing every कर्म what do we say? ममोपात्त समस्त दुरितक्षयद्वारा. दुरितक्षय means what? जुहुराणं एनः वियोजय. Therefore, may you remove all my पापम्s because to go to ब्रह्मलोक I should have, that like a doctor entering an operation theatre, he must be sterilized, his dress must be cleaned, gloves must be cleaned, that place should be extremely cleaned, if this is the case with a local hospital operation theatre, then to go to ब्रह्मलोक our mind must be extremely sterilized, otherwise we will pollute ब्रह्मलोक. Therefore, to enter the ब्रह्मलोक Oh Lord! make me fit by removing all the impurities. And if there are some more impurities sticking I am offering my final prostrations to you. नमउक्तिं विधेम – I am offering my final verbal prostration. So if there are any more पापम्s I am offering my final verbal prostration. Now in the tradition also, as they grow old and when they are sure that they will die soon they will do a lot of प्रायश्चित्त कर्मs, giving the गोदानम्, this दानम्, that दानम्. But some people don't do because they are afraid, if I do that I will go away. Therefore, they do it because it is called final प्रायश्चित्त कर्म and if that is not done on behalf of that person the children or somebody will do the प्रायश्चित्त on those 13 days etc. But if it is supposed to be very good if this person

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himself does this before he passes away. And if that is also not possible they will say at least utter the name of the Lord नारायण, नारायण, नारायण you tell they say. Here also the उपासक says I am finally offering my verbal prostrations. Very careful. Here he says I have become old, I am not physically fit for prostration because of heart problem and all, while making prostrations it may burst also, therefore I am not very sure physically I will be able to do नामस्कार and if I fall whether I will be able to get up, four people need to hold me, therefore नमउक्तिं. नमउक्तिं means verbal prostrations विधेम I am offering. भूयिष्ठां. Since it is verbal prostration, no problem. नारायण, नारायण can be repeated many times. Therefore, भूयिष्ठां means repeatedly again and again I am uttering your name. So therefore all these मन्त्रs should not frighten you, don't be afraid because it deals with death. The idea is how our mind should be used to the नामs of the Lord, that is the idea here. So with this the final prayer of the उपासक is also over. But remember this prayer need not be final prayer, this prayer can be chanted by anyone at any time, ultimately it is valid all the time. And what about a ज्ञानि? Does a require a final prayer like this if you ask, our answer is, ज्ञानि being ever established in the Lord even here and now,

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ गीता ६-३१ ॥

In the case of a ज्ञानि the story is different. In the case of उपासक he should go to ब्रह्मलोक. In the case of a ज्ञानि he is on the lap of the Lord all the time. As शङ्कराचार्य says,

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गुहायां गेहे वा बहिरपि वने वाऽद्रिशिखरे जले वा वह्नौ वा वसतु
वसतेः किं वद फलम् । सदा यस्यैवान्तःकरणमपि शंभो तव पदे
स्थितं वेद्योगोऽसौ स च परमयोगी स च सुखी ॥ शिवानन्दलहरी
१२॥

शिवानन्दलहरी says “For that योगी or ज्ञानि either शुक्लगति
or कृष्णगति means nothing? There is no गति for him. He is
with Lord here and now. Therefore, in his case there is no
question of final उपासना or final prayer, all this things are not
there.

तनुं त्यजतु वा काश्यां श्वपस्य गृहे अथवा । ज्ञानं संप्राप्ति समये
मुक्तो असौ विगताशयः ॥

तनुं त्यजतु – let him die in काश्यां – काशि, let him die in
श्वपस्य गृहे – the house of a low caste person, where he dies,
when he dies, how he dies, nothing matters. For a ज्ञानि मोक्ष
is here and now. For the उपासक all these things are said.
Therefore, which one is better. Certainly ज्ञानम् is better.
Therefore, ईशा वास्यमिदं सर्वम् – may you gain this
knowledge here and now. With this prayer the last portion is
also over. The ईशावस्योपनिषत् also is over.

Summary

Now I have got 15 minutes more, during this 15
minutes I will just give you the bird’s eye view, i.e., the

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summary of this उपनिषत्. Summary is not required because this is a small उपनिषत् but still keeping with our tradition I will give you the summary. So this उपनिषत् can be broadly classified into four portions.

- i) The first portion is ज्ञानयोग summary,
- ii) The second portion is कर्मयोग summary then
- iii) The third portion is ज्ञानयोग elaboration and
- iv) The fourth portion is कर्मयोग elaboration.

So, ज्ञानयोग संक्षेपः, कर्मयोग संक्षेपः ज्ञानयोग विस्तारः, कर्मयोग विस्तारः. These are the four portions of ईशावास्य.

ज्ञानयोग summary.

Of this the first portion is ज्ञानयोग summary, which is given in the first मन्त्र.

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

Therefore, this मन्त्र is one of the most important मन्त्रs of the entire Upanishadic literature because it summarizes the entire ज्ञानमार्ग. And in this the essence given is one has to change his vision for मोक्ष. मोक्ष does not depend upon the change of the world, मोक्ष does not depend upon change of body, मोक्ष does not require any external change, मोक्ष requires an attitudinal change, a change in the vision, which change has to be brought out by knowledge. And what is that change? What

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I have been seeing as world until now that vision should be replaced by the vision of God. So first I see world alone, then when I enter religion I say world and God, then finally I say God alone. This is the travel. What was the vision earlier? World alone. No belief in god and all, I ask for proof, God is there or not? First I say “I am an atheist then I say I am an agnostic (all are morons only) what is the proof for god” I will ask. It is like keeping wave and asking for the proof of water. Keeping the ornament I ask the proof of gold, like that first world दृष्टि then I say world and God and then afterwards I say God alone. This shift from world to God is like a shift from ornament to gold, shift from wave to water, from pot to clay; earlier only pot, then pot and clay, then clay alone. Desk alone, then desk and wood, then wood alone. First cloth alone, then cloth and fiber, then fiber alone. Similarly, world alone, then world and God, then God alone. This is called ईशा वास्यमिदं सर्वम्. This is called ज्ञानयोग summary.

कर्मयोग summary.

Then comes कर्मयोग summary in the second मन्त्र which is also a very important मन्त्र in the entire scriptural literature.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २॥

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So this is कर्मयोग summary. And what is the essence of कर्मयोग? Convert your life itself into worship, convert your very life itself, every action into worship. There also same thing. First action alone, no worship. Then action and worship. And finally there is worship alone, there is no action. Because for me even eating becomes what a worship.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं पूजा ते
विषयोपभोगरचना निद्रा समाधिस्थितिः । ॥ शिवमानसपूजा ४ ॥

जपो जल्पः शिल्पं सकलमपि मुद्राविश्चना ॥ सौन्दर्य लहरी २७ ॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । ॥ गीता ९-२७ ॥

Earlier only worldly actions and no religious actions, there afterwards worldly actions and religious action, and ultimately religious action alone because even the worldly action become religious actions for me. How do you convert worldly actions into religious actions? By mentally dedicating even the most of mundane actions unto the Lord.

ब्रह्मणि आधाय कर्माणि सङ्गम् त्यक्त्वा करोति यः । ॥ गीता ९-
१० ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । ॥ गीता ३-३० ॥

In fact the entire third chapter of the गीता is a commentary upon the second मन्त्र of ईशावास्य. So thus what is the summary of कर्मयोग? Convert your very life into a sacred offering. If the life should be sacred offering my actions should be worthy of offering. I need not say it should be pure

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life because once it has to be converted into offering my actions should be what I cannot take as I like - anything and everything because whatever I eat is an offering to the Lord. Do we give anything in everything to the Lord? Therefore whatever I eat is मेध्यम्. Whatever I speak, every word should be an offering. We should not scold with bad words and all. So thus convert the life into worship. This is the essence of कर्मयोग. This is the second part of ईशावास्य.

ज्ञानयोग elaboration.

Then what is the third part? मन्त्र number three to मन्त्र number eight is the third part. Elaboration ज्ञानयोग, in which the nature of the आत्मा or ईश्वर, that ईशा of ईशावास्य is said here. This portion is a commentary upon the first मन्त्र. Thus the third portion is a commentary upon the first मन्त्र, which shows the entire creation is ईश्वर alone and if at all I see differences, the difference is belong to नामरूप, just as the ornamental differences only नामरूप differences, essence is gold. Similarly,

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७॥

there is only one ईश्वर plus infinite नामरूपs. Substance is one, नामरूप are many. So ब्रह्म सत्यम् जगन्मिथ्या जीवो ब्रह्मैव

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नापरः is beautifully brought out in these मन्त्रs from three to eight.

कर्मयोग elaboration.

Then from nine to eighteen upto the end is the fourth portion, which gives the elaboration of कर्मयोग. Therefore, the fourth portion is the commentary upon the second मन्त्र. And in this कर्मयोग two main साधनाs are talked about I hope you remember कर्म उपासना समुच्चयः, combination of rituals and meditation. And the second is उपासना द्वय समुच्चयः, the combination of two उपासनाs - हिरण्यगर्भ उपासना and प्रकृति उपासना. But it need not be necessarily this उपासना alone, we can replace by any other उपासना राम उपासना, कृष्ण उपासना along with rituals. rituals means my daily duties. Therefore, the essence is one should do his duties, which is कर्म but should not spend all the time in earning, because we have got a family we have to maintain, but don't spend all the time in कर्म alone, spend some time withdrawing from कर्मs remembering the Lord. You have to necessarily spend. Thus having talked about two साधनाs, this portion is concluded with four wonderful prayers in which the उपासक prays to the Lord for क्रममुक्तिः. I could not get knowledge in this जन्म but even though I could not get the knowledge at least I hope that I will get the knowledge in ब्रह्मलोक and attain liberation. So with this कर्मयोग and prayer the fourth portion is over.

ईश उपनिषत्

And with this the ईशावास्योपनिषत् is also over. And the उपनिषत् is called ईशावास्य because it begins with the word ईशा वास्यमिदं सर्वम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.